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MARCH, 1956

THE Liguorian

A MONTHLY MAGAZINE FOR LOVERS OF GOOD READING

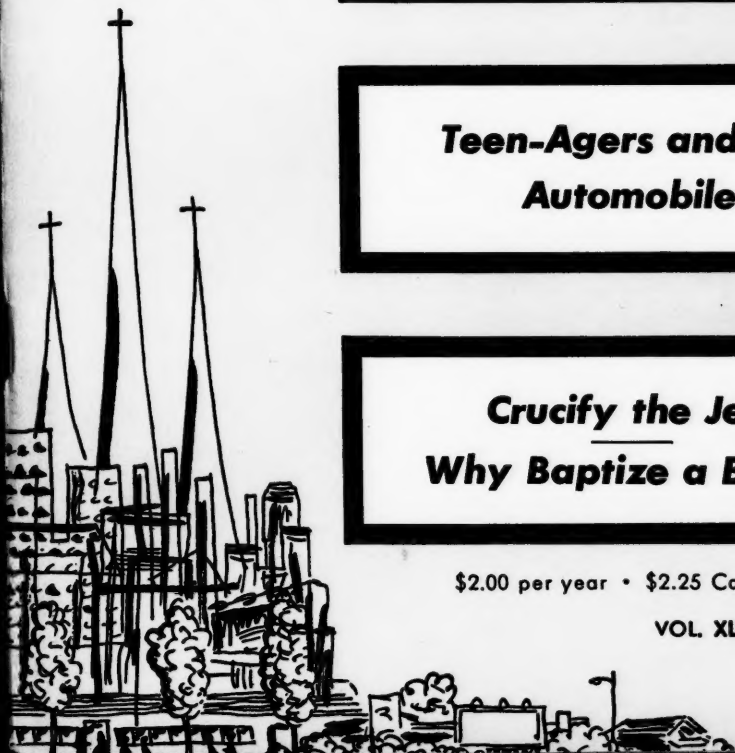
***How to Honor Your
Father and Mother***

***Teen-Agers and the
Automobile***

***Crucify the Jew
Why Baptize a Baby?***

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THE *Liguorian*

March, 1956

a magazine for the lovers of good reading



Devoted to the Unchangeable Principles of Truth, Justice, Democracy and Religion, and to All That Brings Happiness to Human Beings

How to Honor Your Father and Mother

The fourth commandment involves both the duties of children to their parents and those of parents to their children. Principally considered here are the duties of children to their parents.

Donald F. Miller

IT IS not uncommon to hear it said in these times that the fourth commandment of God has fallen upon evil days. The fault is probably equally shared by both children and parents: children, because they permit the free-and-easy spirit of the times to make them think lightly of the obligation of obedience; and parents, because they so often fail their children through selfishness, indifference and failure to direct and discipline them from their earliest years.

This will not be an unwieldy attempt to study all the angles from which the neglect of the fourth commandment can be viewed. It will confine itself to one side of the problem alone, namely, what are the obligations of children toward their parents according to the fourth commandment? It will consider this question under two

heads: 1) The obligations of all children toward their parents in general; 2) the solution to specific problems that arise for children because of the wrong actions of their parents.

I. GENERAL OBLIGATIONS

The obligations of children toward their parents arise from two facts that may be seen as an expression of God's will and the foundation of a natural or divine law. The first is the fact that, in the very nature of things as God established them, He delegates His authority over children to the parents who bring them into the world. The second is the fact that children are dependent on their parents, after God, for their very life, and for the physical, spiritual, intellectual and moral development that will form them into mature human beings.

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The fourth commandment of God, therefore, merely accepts these two facts and expresses them in the precept: Honor thy father and thy mother. In other words, this commandment says to every child: Your father and mother are, after God, responsible for your coming into the world. They are responsible, after God, for your proper upbringing, and in carrying out that responsibility they are the delegates or representatives of God. You, in turn, needed them to be born; you need them to grow into a mature human being; long after you actually need them no more you will owe them your gratitude for what they did for you. Therefore it is God's will that you honor them always.

The word "honor" in this commandment breaks down into three separate obligations. These obligations are founded upon and similar to the obligations that every human being owes to God Himself, because of the fact that parents are the delegates of God. Consider these three obligations.

1. Love.

What is this love that children are bound to give their parents? Its basis is gratitude; its internal spirit is a desire to make their parents happy and to save them from pain: its external manifestations are words and actions that assure parents that they have the love of their children.

This obligation of children toward their parents never comes to an end, not when the parents are old and no longer needed by the children, nor even when the parents have, by their sinful lives, made themselves in a sense repulsive to their children. That is because the gift of life is the greatest thing that one person can give to another, and children must be grate-

ful to parents for that gift even when the latter have hurt or repelled them in any of a multitude of ways. What is to be done about feelings of hatred that arise in the hearts of some children toward their parents, because of their neglect and sins, will be dealt with later on in this article.

In normal circumstances, seeking the happiness of one's parents, which is the essence of love, embraces two things. It means wanting to do anything necessary or possible to help them save their souls. All children, no matter what their circumstances or external relations to their parents, can pray for their parents, and this they must do. Children who come of age only to realize that their parents have faults, or that they are living in sin or outside the true faith or the grace of God, must pray in a special way for them, and back up their prayers by any practical measures that may help to bring them to the grace of God. Obviously children are bound to pray for the souls of their parents after their death.

But loving one's parents also means wanting to bring joy to them even in a temporal way. Thus a child who really loves his parents will show an eagerness to relieve them of some of the burdens of their daily life; to help with household tasks; to give little presents and remembrances on birthdays and anniversaries; to provide opportunities of relaxation and enjoyment for them. At the same time, loving one's parents means avoiding actions, words, omissions, that would cause them sorrow or pain.

2. Reverence.

Just as every human creature is bound to cultivate and show reverence for God, so children are bound to respect their parents as taking the place

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of God. This means that children are always bound to see in their parents the authority that they possess, whether that authority be rightly or wrongly used, whether the parent seems at a given time worthy of the authority or not.

Fairly common offenses on the part of children against the reverence that is due to parents are the following: talking back to them in a bitter and angry mood; calling them scurrilous or undignified names, making fun of their faults; worst of all, striking at them even though it be only by way of a gesture of defiance. It need scarcely be added that for a son or daughter deliberately to curse their parents would be a terrible sin against the reverence and love due to them.

Reverence for parents also requires that children resist every temptation to speak about them in an unkind and derogatory way to others. A child's parents may have had very little opportunity to acquire an education, and as a result may be ungrammatical in speech and lacking in some of the refinements of etiquette. Yet these parents may have sacrificed much to give their child the best possible education. It is a terrible thing to hear such a child ridiculing his parents, or complaining to others over their lack of social graces. Even when parents are guilty of great sins, their children should steel themselves to refrain from speaking about their sins, except with spiritual advisers and very close friends whose help and counsel they are seeking.

Like the obligation of love, this reverence for one's parents should extend even unto their old age, when perhaps they have grown somewhat childish and irresponsible through the weight

of years. It may become necessary for a grown son or daughter who is taking care of aged parents to be firm and authoritative in dealing with them for their own good; but underneath their words and actions there must always be the obvious sense of reverence that a child owes to those who have brought him into the world.

3. Obedience.

While love and reverence toward parents are duties that bind children throughout life, obedience varies in its binding force according to the age and circumstances of the children.

The general principle may be laid down that so long as children remain in the home belonging to their parents and under their supervision, they are bound to obey them.

Surely until they reach their majority, accepted as twenty-one years of age, in moral matters children are bound to obey all their parents' commands, so long as there is nothing of evil in anything they command. In this regard a child must be early and deeply convinced that its parents represent the authority of God, and that disobedience to them can be a venial sin or a mortal sin according to the gravity of the matter commanded and the extent of the sorrow brought to the parents by disobedience. It is no good argument against the binding force of obedience for a child to say that other parents permit things that their own parents have forbidden. It is to his own parents that every child owes obedience, not to what an indefinite group of other parents decide for their children.

When children reach their middle and late teens, it is true that now and then the question may legitimately be raised as to whether a certain com-

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mand of their parents is a reasonable or unreasonable demand. In all such questions two principles should guide the young people concerned in seeking a solution. The first is that the presumption is in favor of the authority of the parents as long as no sin is involved. In every human relationship in which one human being is subject to the just authority of another, the subject will at times feel that the commands of the superior are unreasonable. This fact would lead to the breakdown of all authority if it were not accepted as a presumption that lawful authority must ordinarily be obeyed even when it seems to the subject to be ordering something unreasonable.

The second principle acts as a buffer for the first. It is this: that even when a teen-ager is convinced that a command of his parents is unreasonable, he should not act on his own conviction without having recourse to some other objective and authoritative guide. This can always be his confessor or pastor, whose decision in the matter should be followed.

•

How far is obedience to parents binding on sons and daughters who have passed twenty-one years of age, but still live in their parents' home? Such children are no longer bound to obey their parents in every minute matter that pertains to even their private lives, as young and undeveloped children are bound. It is assumed that by the time children reach the age of twenty-one, their parents' obligation to educate and train them has been completed, and they are mature enough to make many personal decisions on their own. But they are still bound, while living in their parents' home, to

obey the latter in all things that pertain to the discipline and external management of the home. It may be added that, if they have an income of their own, they are bound also to contribute proportionately to the upkeep of the home.

It must be remembered, however, that when a son or daughter marries, they have a greater obligation of obedience and subjection to their partner in marriage than to either or both of their parents. This holds whether the young married couple lives in the home of the parents of one of them, or whether they have brought one of their parents into their own newly established home. They are always bound to love and respect their parents; but they will ruin or at least diminish the happiness of their marriage if either one of them is more subservient to the will and the demands of a parent than to those of their spouse. God Himself commanded that when two people marry "They shall leave father and mother . . . and cleave to each other." This is also the reason behind the advice given to newly married couples that they live apart from their in-laws if that be at all possible. When true charity makes it impossible, husband and wife must both remember that their first duty is to each other, not to the will of the parents of either one.

II. SPECIAL PROBLEMS

The above outline sets forth the principles that must be held as an ideal for every Christian family, even though the ideal may be failed against often and in many ways. As long as the ideal is held sacred, and striven after by both parents and children, families will not be in great danger of falling to pieces.

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But in the kind of society in which we live today, many special problems arise in regard to the obligations of the fourth commandment. Children often find themselves in special circumstances that make it difficult to know just what their obligations are. Here are some of the special problems that arise in this matter, stated just as they are often presented by children themselves.

1. *My father is an alcoholic, has not been able to hold a job for several years, has forced my mother to go to work, and has brought shame on us all. I cannot love him; in fact, I have a feeling of hatred and loathing for him. Am I committing a sin in hating my father?*

You must learn to distinguish between your feelings, which may not be controllable, and the obligations that can still be fulfilled, with the grace of God, by your free will.

There is no sin in a feeling of revulsion for one who disgraces himself, wrongs your mother, brings shame on your whole family by his sins. Our feelings react automatically to what hurts us and our loved ones with what seems to us to be a kind of hatred. It is not, however, the real hatred, which is necessarily a product of our own free will.

No matter what your feelings are, you are bound to love your father in two ways. You must pray for him each day, begging God to grant him the grace to overcome his weakness and to save his soul in the end. Secondly, you are bound to try to hide your feelings and to do everything you can to influence your father to change his ways. Some day you may understand

that there was as much sickness of mind responsible for your father's actions as moral guilt. When that realization comes, you will not want to look back and recall that you added to his difficulties by signs of bitterness and hatred.

2. *My father divorced my mother and attempted marriage with another woman. Am I bound to call on him as he wants me to do? I cannot do so without at the same time calling on the woman who wrecked our home. Since he is living in sin with this woman, may I not stay away from him entirely?*

Even if you still felt a great affection for your father, it would be wrong to act in any way that would show approval of his sinful living. The fact that you feel bitter toward him for having wrecked your family does not of itself give you a right to ignore him; but you may stay away from him on the ground that it is impossible to see him without seeming in a way to accept the whole sinful set-up in which he is living.

At the same time you must pray for him, and, as you grow older, look for opportunities to use your influence to make him realize the terrible state in which he is living. You may not and must not hate him, in the sense of refusing even to pray for him, or to see him under any circumstances whatsoever.

3. *I am eighteen years old, am just finishing first year of college, and I would like to become a nun. But my parents will not hear of this. They say I must wait until I am at least twenty-*

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one before they will give their permission for my entering a convent. Do parents have the right to prevent their children from following what they think is their vocation?

Strictly speaking, parents do not have the right to interfere with their children's choosing a priestly or religious vocation, either before or after the children are twenty-one. Since such vocations are very often lost if the individuals wait to enter upon them until they are twenty-one, parents who forbid a daughter to enter a convent until she has passed twenty-one are in effect decreeing that their child shall not follow a religious vocation. This parents have no right to do; such a vocation is a matter between an individual and God.

However, many circumstances can enter into a situation of this kind that make it unwise, and often even impossible, for a teen-ager to walk out of his or her home, against the commands of parents, to follow a religious vocation. There is always the possibility that a youth has a mistaken idea of his fitness for such a vocation. Therefore any young person who feels a call to the higher life should select a regular confessor who will also be an adviser in this matter. No step should be taken without the backing and encouragement of the spiritual director.

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4. *Have parents a right to decide with whom their children should or*

should not keep company? I am an eighteen-year-old girl, and my parents insist on deciding for or against my boy friends as soon as I start to go out. Do I have to be obedient to them?

Parents do have an obligation to see to it that their children do not keep company with persons who are objectively unfitted to make good partners in marriage. Thus they have full authority to forbid a son or daughter to go out with a divorced person, or one who clearly lacks the moral character indispensable for a happy marriage. Parents should also use their authority, combined with loving exhortations, to prevent their teen-aged sons and daughters from keeping company with persons who are not of their faith.

Apart from these important obligations, parents would do wrong if they were to set themselves up as autocratic censors or dictators concerning their children's friends when the children reach their later teens. Some parents try to prevent any possibility of their children getting married by forbidding them to keep company; others set up arbitrary and unreasonable standards for the kind of person with whom they will permit their children to keep company. In all such cases the son or daughter thus treated should have recourse to a confessor or spiritual director, and follow the advice that he gives.

▲ ▲ END

Top Value Gifts

For your enemy, forgiveness.

For your opponent, tolerance.

To your friend, your heart.

To your child, good example.

To parents, conduct that will make them proud of you.

To all men, charity.

Pre-Marriage CLINIC

Donald F. Miller

On Keeping Company with Divorced Persons

Problem: I am going out once or twice a week with a divorced man. There is nothing serious in our intentions; both of us know that as Catholics we cannot be married in the eyes of the Church. But we enjoy each other's company and see no reason why we should stop having these dates. Someone told me recently that you said in *THE LIGUORIAN* that this is a mortal sin, and that a Catholic must confess and give up such company-keeping in order to receive Communion worthily. I would like to know why. Maybe if I could be convinced of this I would be able to give up this friend.

Solution: This is the moral principle involved here: It is a mortal sin for a Catholic to keep steady company with a once married but divorced person when there is no obvious evidence that the previous marriage could be declared null and void. In the case of a Catholic who was married before a priest and lived for some time with his partner, and of any validly baptized and validly married Protestant, it must be taken for granted that he can never be declared free to marry again so long as his lawful wife remains alive.

Why is it prohibited to keep company with such a person? First, because of the general principle that company-keeping is only lawful as a possible preparation for a valid marriage. Those who cannot validly marry are not permitted to do the things that are designed by nature and the moral law as a preparation for marriage. It is no more lawful for a validly married but divorced person to keep steady company than for a husband and wife to go out regularly with someone other than their lawful spouse. The evil is the same for a single person keeping company with one divorced.

Secondly, such company-keeping is forbidden because of the specific dangers that it involves. These dangers are three, and each one alone is sufficient to establish its sinfulness. The first is the danger that in due time the irresistible temptation will present itself to enter an invalid marriage. Countless individuals have begun such company-keeping with the thought that "they had no serious intentions," and have ended by maintaining that their love was too great to be denied the sinful attempt at marriage. The second danger is that of gradually (or suddenly) being drawn into serious sins against chastity, which in this case are sins of adultery. The third is the danger and, indeed, the actual presence of scandal in such company-keeping, because every Catholic who keeps company with a divorced person is adding his or her bad example to the torrent of influences that are today making the indissolubility of marriage seem a trivial matter to other weak Catholics.

For these reasons there is no escape from the principle that it is a mortal sin to keep company with an indissolubly married but divorced person.

MY FINAL LENT

Is it a cross or a blessing
to know that you have only
a few months to live?

ERNEST F. MILLER

MY LENT was all cut out for me. I did not have to put wormwood in my soup to make the soup distasteful, or to sleep on nails at night to make my rest uneasy. I did not even have to fast or to abstain although I was well within the age limit covered by the law. My penance for Lent was nicely fashioned by hands other than my own. It was by far a better penance than one I might have selected for myself. And it was by far a tougher one too.

I had been suffering sharp pains in the area of the stomach for quite some time. My family, tired of listening to my complaints, finally forced me to see a doctor. He gave me a thorough examination which lasted a full week and even had me in the hospital for a day or two. From the lips of this doctor I received the news that sounded like a sentence in a court room—I was told that I was the victim of cancer and that nothing could be done to stop its ravages and depredations.

THE mistake I made was in allowing my symptoms to go on so long before investigating their cause. Like many people (I suppose) in the same circumstances, I wanted to convince myself that I could forestall the possibility of my having an incurable disease by not thinking about it and above all by not going to see a doctor. Too late did I learn that this was a most unintelligent way of acting. When at last I did go to the doctor, the sickness was advanced beyond repair. I was doomed, condemned. Not even surgery could any longer help me.

My first reaction, when I realized fully the meaning of the doctor's words, was one of panic — panic that manifested itself in two different ways. I do not refer to the quickness of breath that suddenly came upon me or the beads of perspiration that pushed out on my brow or the pallor and whiteness that fell over my face.

Panic showed itself in a period of ranting and raving against God. I charged Him with injustice and hard-heartedness in allowing this scourge to strike me. Why did so horrible a thing have to happen to anybody, and especially to me? What did I ever do to deserve it? What would happen to

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my family if I was taken when the children needed their father most? How would I ever be able to stand the pain that is a concomitant of cancer?

More than a few words of bitterness escaped me in my murmurings against the dispositions of divine providence. But I do not think that I was fully responsible for my foolishness. For the moment I was in a state of mental shock. I could not digest the bitter morsel of the doctor's message.

And panic showed itself in fear. I was afraid, deathly afraid. I had never thought very much about dying before. I was always so busy, so healthy, so strong and vigorous. Death seemed eons of time away. And now it was hard upon me, stalking me, never allowing me to get out of sight, waiting to seize hold of me in order to bury me in the ground and turn me back to dust.

It was as though the sun had gone out for good, as though the bottom had dropped out of the world. It was as though they had already begun to dig the place in the graveyard where I would lie. I could see nothing but blackness around me. I felt like giving up at once and having it done with.

But man is an optimist even in his darkest hour. Only the unbeliever and the mentally retarded can fall into absolute despair. For a moment I saw a gleam of light. There was no point in giving up until there was nothing else that could be done. I had licked difficulties before. I would lick this one too. By no means was the curtain rung down on my life just yet.

There was a strong possibility that the doctor was mistaken, I told myself.

Errors in diagnosis and judgment were made even by the best of doctors. Cases by the score in almost every hospital proved it. Undoubtedly a mistake was made by my doctor. My trouble was only indigestion, an upset stomach, an allergy that a program of dieting and a regular partaking of certain lately discovered pills and potions would repair. I was in the clear. I had nothing to worry about at all. I laughed at my previous panic.

Even as I laughed, even as I reassured myself in this wise, I knew that I was talking and thinking nonsense. I was like the man dying from thirst in the middle of the desert who mistook the mirage of a pool of water for a real pool of water and died in an effort to reach the mirage. Doctors seldom pass down news such as the news that was handed down to me unless they are certain of its truth. Doctors also are human. They are not dedicated by their profession to torture people one bit more than absolute necessity demands. If the doctors said that I had cancer, I had it; and that was all there was to it.

But my optimism would not be denied.

The certainty of the diagnosis still did not mean that I had to give up. Science was not all-powerful. There were other planks I could reach out for and on which I could float to safety in the midst of the shipwreck that had come upon me. There were still straws to grab, expedients to be tried, measures and means to be used, greater than those offered by all the powers of nature combined.

There was Lourdes in France. And Fatima in Portugal. And the shrine of good St. Anne in Canada. Miracles had been worked in all these places. Worse problems than mine had been

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solved, deeper-seated diseases cured. There were the prayers of innocent children in the parochial grade school that could be tapped, the sacrifices and penances of contemplative nuns like the Carmelites in the neighboring convents that could be called upon. The sky was the limit when it came to the might of God. I was not so naive and ignorant as to believe that the God who made the laws of nature could not suspend these same laws if He was so disposed.

I felt that I might be doing religion a favor if I got myself cured through a miracle. The sceptics and the scoffers of the country and particularly of my city would be confounded. Their crude materialism would receive a fatal blow. They might even be converted. What a victory that would be for the Church! And what a wonderful thing for me as a kind of by-product of the miracle. I would be cured! No longer these stabbing pains, these fears of the grave, these lengthening shadows of death. Once more I would be a free man and a sound one.

But again, even as I buoyed up my hopes, I knew that I was being just as materialistic as the materialists whom I wanted to convert. Not that I denied the power of God. He could cure me if He wanted to. But I could discover no real motive in my mind for the cure except that I did not want to die. Before this time I had never evinced too great a zeal for the conversion of unbelievers. I had felt sorry for them because of the sterility of mind and soul that possessed them. But I had never done very much for the removal of that sterility. I left that up to the professionals—to the priests and the nuns; and to God.

And now, all of a sudden, I was wrapped up in an enthusiasm to convert the world. And the weapon I would use for the accomplishment of this wonderful event would be the cure of my cancer. I would allow myself to be a guinea pig for the salvation of souls, an Exhibit One for the betterment of the world, a prime example of the existence and the power of God.

No, it would not work. I could not expect God to come running down to me from heaven in order to exercise His might on my disease only that my grave might go undug a while longer and the account of my life held up for a few more years. God had more to do than that, and for better people than myself. My need was for moral strength rather than for miracles. It was there that God could do me the greatest service—help me to bear up like a man and not collapse beneath the burden of the fears and pains that encompassed and beset me.

All this travail of spirit took perhaps a week. It seemed like a year. I was still in fair physical shape. Never in my life had I undergone so severe an emotional experience. I blew hot and cold from one hour to the next. Now I was so frightened I could hardly breathe; the next moment I was so built up by hope that I looked upon the whole thing as a joke. I ran the gamut of feeling. I hit every stop; I played every key.

And finally I came to my senses. Finally I came face to face with the fact—I was going to die. There was no use in trying to run away from it—I was going to die. I said the words aloud to hear how they would sound. They did not sound too bad at all. I said them aloud again. And as I said them, I came to a decision. There

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were things I had to do. I had better get started on doing them right now. There was no time to lose.

The first thing was to learn all I could on what I was getting into by this strange passage and experience called death. What would happen to me? Would I be only half a man, or a man different from what I was now, or a man little better than a ghost or a cloud or a shadow on the ground? What would I be like in eternity?

I got myself a shelf of books from my local priest, a bright young man who seemed to sense what I was going through and to know exactly what I needed. I read. And as I read, a whole new world of ideas opened up before me, ideas that I had had in my mind only in embryonic form in the years that I had passed until now.

I discovered that I was not going to die at all in the sense of having my life taken away from me entirely. In eternity I was going to lead a fuller, a happier, a more wonderful life than I had ever led before, in fact a life so pleasant and so filled with variety and beautiful things to see and enjoy that no tongue on earth could ever adequately describe what it was like. By no means was I going to be swallowed up in a kind of vague and scary existence in this new life like that which one sees in a Boris Karlof movie or experiences in a darkened Spiritist seance. I was going to live in a place of laughter and sunshine and unlimited happiness. And above all, I was going to be myself.

Of course, I would have to throw off my body for a time. But in the final analysis that would not mean that I would be destroying myself. It would be like the man who hangs up his winter coat in the closet where it remains until the next winter season comes

around. I would merely be hanging up the coat or covering of my soul in the closet of the grave until the resurrection (the most wondrous of all the seasons) came around.

Meanwhile, in heaven I would be myself. Yes, definitely myself, with the same power to love and to know and to understand that I had on earth, only with this difference — in heaven these powers would be a hundred times more perfect than they ever were before. I would finally be a man grown up, completely, almost divinely grown up.

And I would recognize people in heaven even as I recognized them on earth. I would know my mother and father and children, my friends, the great heroes and martyrs and saints of the past, the Blessed Virgin Mary, even Our Lord. I would merely be transferring myself from one branch of the family to another, this time to the branch that had already won the prize, this time never again to be separated, never again to have any quarrels or misunderstandings, never again to know the agony of pain or the tragedy of tears.

What then was I afraid of? Why was I panicky? Here, God was going to carve out for me a kingdom and make of me a king, and a king at least a million times greater than all the earthly kings put together, and I was afraid! And I was complaining! I felt ashamed of myself. I could use my time better than in having regrets that were nothing more than figments of my imagination. The books I read told me that.

Yes, I could use my time in getting ready, in making sure that nothing went wrong along the path of the journey that I would soon be taking. I had better see to it that all the sins of my

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past life were once and for all cleared up and cleared away.

I went over to the same young priest who gave me the books. I asked him what I should do. He advised me to make a general confession. He told me how to go about it, not to get into a spasm of worry about it, that he would help me. I followed his advice. After due preparation I made a general confession of my whole life. I got down into the corners and behind the rafters of my soul. There was no dark hole into which I did not look. I divided my confession into two parts—first, from the time I was seven years old until I was married; secondly, from the day of my marriage until the moment of the confession. I left out nothing. And the priest saw to it that I left out nothing. He dug up things that I had forgotten. He was a wonderful priest. I repeat it. Eternity won't be too long for me to thank him. You'd think he was preparing for his own death rather than for mine.

When I came away from the rectory (I made the confession in the priest's rectory, for it was easier—I could talk out loud without fear of being heard) I felt as though I could dance. Never in my life had I experienced so light and carefree a sensation. Even the pains in my stomach, of late so much sharper and more insistent, seemed less demanding. The sun was brighter in the sky, the singing and chirping of the birds in the trees more vibrant. The whole world appeared to have a glow that I never saw it possess before. The fact that I had a dread disease that so many people were afraid even to mention did not seem so terrible at all now. Let the cancer do its worst. It could kill my body. It could not kill my soul. I laughed aloud at my former fear and foolishness. The men and

women who passed me on the street and heard me laugh without any ostensible reason for laughing must have thought that I was crazy.

Well, all that remained for me to do after my confession was to make sure that my will was in order and that charity would be well served by the little of this world's goods that I had to leave behind, and, of special importance, to reconcile the members of my family to the fact that I was going to leave them. This was not too easy.

I insisted over and over again that I was not really going to die. I was just going to enter another room. Unfortunately the door would slam shut on me once I got inside, and there would be no key available whereby it might be opened. But I would be in there, my old self, very much alive, very much in love with all my family, and very, very happy. They had to keep that fact in mind—I would be very, very happy. I think that I succeeded a little bit at least in preparing their minds for a meritorious and not too sad an acceptance of the will of God in my and their regard.

As the days went on, my pain increased. It was my Lenten offering to Our Lord. All I had to do was hang on, just hang on, and smile and be cheerful and say my prayers and be always ready for the call whensoever it would come.

It's Palm Sunday now. The doctor says that I have about a week left—maybe until Holy Thursday or Good Friday. That would really be something—to die on Good Friday! But the point is, I am not afraid. All my life I was afraid to die. Now that the moment has come, I am not afraid at all.

▲▲END

Big Words into Little

Leonard F. Hyland

A father teaches his son some of the things that every child should begin to learn very early.

DADDY, what is com-com-how do you say this word? (Pointing to a newspaper).

Let me see. Oh, that's comm-u-nism. You must have seen that word pretty often in the newspapers of late.

Yes, and I've been waiting for a chance to ask you to tell me what it is.

It's a long story, child, and a difficult one. Are you sure you can do some heavy thinking?

I always try, don't I? And you always make it easy for me.

Thanks for the vote of confidence. Let's see if we can break this idea of communism down so that you can begin to understand it.

I'm listening.

Well, communism was started by a man, or a group of men, who wanted to do something good but ended up by doing something very bad.

What was the good thing they wanted to do?

They wanted to get rid of poverty and hunger and slums in the world. They saw a lot of people working hard every day and being paid so little that they could hardly buy enough to eat, and surely not enough to raise their families on.

Were there many of these poor people?

Thousands of them. But these men who wanted to change all this started out in the wrong way, and that led them to make up all kinds of wrong schemes for doing away with poverty.

How did they start out?

They started out by deciding to try

to teach the world that there isn't any God.

But would any people believe that?

Son, there are always some people in the world who will listen to a man who uses big words and talks as if he knows something, when he tells them there isn't any God. Especially when they stand to gain something by believing it.

But do they really believe it?

That is doubtful, because anybody can see that Somebody made the stars and the trees and the birds and the animals and everything else, including human beings. But don't forget that human beings have free will, and even when they are looking right at the things that only God could make, they are free to deny that He exists.

They are very foolish, aren't they?

That's what the Bible calls them.

But anyway, let's get on with our story about communism. By starting out with the teaching that there isn't any God, these men who started communism could go on to tell people that there isn't any heaven, there isn't any hell, there isn't any soul that a human being has to worry about, there isn't any free will, there aren't any commandments of God to be obeyed, and there aren't any virtues that have to be practiced.

Then they denied everything that I'm learning in my catechism, didn't they?

Every last word. In doing so they ended up by trying to teach people that the only really existing things, the only things that anybody has to worry about, are material things; you know — your body, clothes, food, automobiles, houses, money, etc.

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No angels?

Not a single angel. Nothing that you can't see with your eyes and touch with your hand.

But I believe in my guardian angel, and I can't see him.

Of course you do, but we're talking about the men who started communism, and they taught people that there was nothing real except it was made of matter. That's why communism is sometimes called "materialistic." Do you get it — "material" means matter; "istic" means believing in matter alone.

Mat-teer-ya-lis-tic.

That's right. Now here is the important point. These men saw that some people had a lot of material things, far more than they could use, and other people had very little, or not enough to live on.

Those were the poor.

Yes. And so, since these men had decided for themselves that the only things in the world were material things, they now decided that they must think of a scheme to give everybody an equal share of all the money and food and clothing and other material things in the world.

You mean to take things away from the rich and give them to the poor?

That's right.

Even by stealing?

It comes down to that. But they made up a very tricky idea to cover that.

What was it?

Listen carefully, because this is where you really have to think if you want to understand what the men who started communism taught their followers.

I'm listening.

They taught that all the people who are not rich just have to fight and fight and fight against the rich until they

take over all their possessions. They taught that people who are not rich have to start wars and revolutions and attacks against their governments until they get the power to take over all the riches in the world. After that they were to distribute the riches equally among all.

You mean they wanted to see lots of wars, and lots of people being killed?

That is exactly what they wanted, and what their followers want today. But they tried to make it seem that this wasn't what they wanted by saying that this had to happen and nobody could stop it.

Why did it have to happen?

Don't forget what I told you before. These men who started communism, and who believe in it today, deny that men have souls, or minds, or free wills. So, since they say that nobody has a free will, they say also that people are forced to start these wars.

That's funny. I thought that there never was a fight without somebody wanting to start it.

You're right, son. And that is one of the clearest reasons for seeing that communism is a bad thing — that it is untruthful and dishonest.

You mean because people are not forced to fight with each other — they fight because they want to?

Yes. You see the communists have always taught that you just can't stop human beings from fighting. And yet they have used their own free wills, their own tricks and propaganda, to try to start people fighting wherever they could. In other words, it's a lie that people always have to fight against each other. There have been lots of wars and millions of people have been persecuted and killed, not because people have to fight, but because communists started these wars. No matter

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what they say they believe, the communists use their free wills to work on the free wills of others and thus to start revolutions and persecutions and wars.

That's not the right way to help the poor, is it?

It certainly is not. And that brings us back to the first thing I told you, my son, and I, and every good man and woman in the world should want what the first communists wanted before they went off the track by denying God and the soul and religion and free will. What was that?

They wanted to help poor people who didn't have enough to eat.

That's right. Now, instead of only hating communism and trying to teach everybody how bad it is, necessary though that is, we should want to help the poor people of the world in the right way.

What is the right way?

First, just the opposite of how the communists began. We begin by believing in God, realizing that we have an immortal soul, accepting the fact that we can save that soul only by obeying the laws that God has made.

I know we have to do that.

But what a lot of people forget is that they have to try to do away with the evils of poverty and starvation in the world both to save their own souls and to prevent these poor people from becoming communists. That's what the great Pope Pius XI said when he wrote to the whole world about the evil of communism away back in 1937.

Did he know all about communism?

He knew more about it than anyone else in the world. And he said that it would never be overcome until all Christians practiced real justice and charity toward all the poor.

Then the poor would not listen to people who tried to tell them that there isn't any God, would they?

No, they wouldn't. But don't you think that's enough for this lesson? There's a lot more to be learned, but we can save it for another day.

What, for instance?

Well, that word "justice." I'd like to teach you something about that. Especially what the Pope called "social justice." That is the real answer to and the only remedy for communism. But now it's time for bed.

I'm ready, Daddy. But you won't forget to teach me about social justice?

I won't.

▲ ▲ END

Heights of Happiness

Some years ago a few eminent men were chosen for a special program of the British Broadcasting System in London. This is the question that was asked of each man:

What do you think is the greatest sensation outside yourself in the world?

The first one answered: "Walking on Christmas morning over the downs of England."

The second one said: "Sitting with my feet hanging over a cool brook while meditating."

The third said: "Watching a snow-covered mountain peak with the sun shining on it."

The fourth one, who was Sir Arnold Lunn, said: "Meeting a holy person."

Quote

Problems

of

Teachers and Parents

Professional People



In recent years we have witnessed throughout our country a rapid growth of the PTA — the Parents-Teachers' Association — in public and parochial schools. This excellent organization has contributed much toward the progress of education and the proper training of the younger generation. However, both parents and teachers should realize that this association is based, not merely on reasons of practical expediency and efficiency, but on a fundamental principle of God's law — the principle that the chief educators of a child are its parents, even though it receives a portion of its education in school.



It is the law of God that those who bring a child into the world shall bear the first responsibility of caring for the child's physical, mental and spiritual needs until he can make his own way in life. In the normal course of events a young person needs guidance and training until he is about twenty years old; and it is primarily the duty of his parents to provide him with the requisite guidance and training.



However, since most parents are unable to fulfill personally the task of giving their children the proper mental training, they must send them to school outside the home. Catholic parents should choose a Catholic school for their boys and girls when this is possible, for the principles of religion should permeate every phase of education. When a Catholic school is not available, they may select a public school, but in this event they must make every effort to supply the defect of religious instruction in school by instructing the children at home and by sending them regularly to classes in religion under parish auspices. But, in any event, whether the young folk attend a public or a parochial school, the parents remain their principal educators, and the teachers are the representatives and substitutes of the parents in the work of educating their boys and girls during their childhood and adolescence.



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This means that a good teacher will try to make the care and attention she bestows on her pupils resemble that expected of good parents. If a child experiences special difficulty in learning, the teacher should be willing to give him extra help. As far as circumstances allow, she should try to impart moral and religious truths, as well as academic instruction. Of course, in view of the novel interpretation of the principle of "separation of church and state" which some uphold today, maintaining that all religious truth must be excluded from our public school curriculum, the teacher in a public school can often give nothing more than the broad principles of natural morality; but even these are better than nothing. Above all, the teacher should strive to induce the pupils to lead a good life by her own example of virtue.

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On their part, the parents should help the teacher, whether she be a religious or a lay person. They should insist that the children speak respectfully of their teacher and faithfully study the lessons assigned to them as homework. They should take an interest in what each child is learning in school, questioning him from time to time. If the teacher complains to parents of the conduct of a child, they should not at once defend the child, but should honestly examine the situation, and if they find the child is at fault, they should take the teacher's part and consider it their duty to correct their son or daughter.

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In a word, both parents and teachers should work together in harmony toward providing the younger generation with that type of education which Pope Pius XI defined as "preparing man for what he must be and what he must do here below, in order to attain the sublime end for which he was created."

Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D.,
Catholic University of America.

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Why Catholic Schools?

"Let it loudly be proclaimed and well understood and recognized that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed, a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of government."

Pius XI in his encyclical on Christian Education



Thoughts for the Shut-in

Leonard F. Hyland

Thoughts of a Very Sick Man

"When I was healthy, I fancied that I understood those who suffered, and so I tried to console them. Once however a sick man pointedly spoke his mind to me. 'It is easy to offer consolation if you are healthy.'

"Do you, O Lord, remember how humiliated I was by those words? I even wished that you would send great sufferings to me, so that I might feel as that poor man felt. Now you have fulfilled my rash wish! I am grateful for it. I am certain that my frame of mind today would be the same as that of the poor sick man if you had not sent me special graces."

These sample paragraphs come from a 74 page booklet of meditations for the sick called "Finding God In Sickness." The author is a young Hungarian priest, Father Joseph Korompai, who died in 1934 at the early age of 40. He had been very active and successful in his priestly ministry for 17 years, and then suddenly in 1932 was stricken with a painful affliction of the hip-bone and sciatic nerve. Soon after he suffered a stroke which left him semi-paralyzed. For two years, amid intense sufferings, his soul was purified. His right hand being useless, with his left hand at intervals he picked out on a typewriter the brief meditations contained in this little book.

Ordinarily this column does not feature book-reviews, but for this one an exception should be made because of its special interest and value for shut-ins.

These burning words come from one who himself suffered greatly, and who frankly tells of his temptations to rebel against God's will, and give in to feelings of discouragement and despair. At first (as doubtless happens with every sick person) he had high hopes of making a full recovery from his illness. Then the deadening realization crept over him that he had no more hope in this life. It was a severe test of his faith, but his meditations gradually assume a triumphant tone.

"Now, O Lord, if it is Your will, I am ready to renounce even the consecrated activities of my vocation. In the beginning I counted the weeks of my sickness with horror . . . but You have made this sickness into an instrument of education. . . . I would not change my lot for the greatest riches. Many good souls have told me they would be willing to suffer for me. I told them all I did not wish to renounce my sufferings. In this at least I am rich!"

The booklet can be secured from its translator, Rev. Ladislaus Magyar, Box 2096, Buffalo, 5, N.Y. Its price is high, \$1.25, perhaps because of a very limited printing. In our opinion, however, shut-ins will find much in these pages to console and strengthen themselves in their trial.

What is . . .

THE LITTLE BLACK BOOK

. . . that priests carry with them so often?

LOUIS G. MILLER

FOR many Catholics, it is safe to say, the priest's breviary is a mysterious article indeed.

They may have seen him on a train or bus take his thick prayer book from his bag and apply himself to it, oblivious of his surroundings.

Or perhaps a priest-friend of the family has been invited to the home for a social evening, and at a fairly early hour he takes his departure, giving as his excuse: "I've got to finish my office." This obviously does not mean that he intends that very night to complete a plastering or paint job on his rectory work-room. It means that he has not completed the required cycle of prayers from his breviary for that day. "Saying office" is the same as "praying the breviary;" in this sense "office" means "duty," since it is a solemn duty of every priest to say these prayers each day.

THE priest is the official "pray-er" of the Church, not in the sense, of course, that the Church regards only his prayers as valuable. All human creatures, from the highest to the lowest, have not only the right but the

obligation to "pray always," as Christ Himself put it. But the priest, by virtue of his ordination, stands in a special way as official representative of the human family before God. Since prayer in its simplest definition means the acknowledgment of our dependence on God, it is right and just that the priest should lead the way and in the name of all men fulfill this primary obligation.

But it is not only in the name of men as individuals that the priest must pray, but in the name of society itself. It is natural and instinctive for people to unite in groups, and whatever other purposes they may have had in mind in uniting, there remains the fundamental obligation of prayer.

Thus the family as a family owes a debt of prayer to God.

So likewise does the civil state. Dependent on God as the source of its authority, its first duty is the acknowledgment of God's dominion.

And above all the one true Church, founded by Christ as the highest and most perfect society on earth, must pray by virtue of her position as bride of Christ.

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How does she fulfill this duty?

In three ways, listed according to their order of importance.

First, there is the Mass, which is the central and essential act of worship in the true faith, being the sacrifice by which Christ, through the ministry of the priest, offers Himself to God under the appearances of bread and wine. The Mass is the same sacrifice as that of the cross, and from Christ's death on the cross it gains its effectiveness. Christ does not actually die again in the Mass. He died only once on Calvary. By that death He gained merit for us and satisfied for our sins. At Mass He applies to us the merits and satisfaction of His death on the cross.

Now the Mass is of incalculable value in God's sight, infinitely more valuable and powerful than all other prayers put together. In it our feeble prayer is submerged in the transcending prayer of Christ.

Second in importance must be ranked the breviary, or the prayer book of the priest, because, as has been said, it is the official prayer of the Church, and hence has the power and authority of the Church behind it.

Last in the scale, though by no means to be scorned or made light of, is private prayer, or the prayer of individuals as such, as, for instance, the night prayers, morning prayers and meal prayers which all should say each day.

In this article only the breviary is being considered at close range, with the purpose of discovering its origin and something of its make-up.

Much of the liturgy of the Church shows a strong Jewish influence, nor should this be regarded as surprising. It must be kept in mind that when the new Christian religion was first preach-

ed by the apostles on Pentecost, there was no sudden break with the past so far as the worship of God was concerned. The first Christians were Jews, whose public worship of the one true God found expression in the traditional religious services of temple and synagogue. Thus Peter and John, in the Acts of the Apostles, are described as going up into the temple "at the ninth hour of prayer," and it was on this occasion that they cured the cripple at the temple gate.

Thus also St. Paul, on his first missionary jounies, always visited the synagogue in any city where he stopped, and expounded the gospel in the midst of the traditional Jewish service there. It was only because of repeated rejection by the Jews that he gradually shifted his emphasis to the gentile world. In the case of St. Peter, this shift of emphasis was ratified miraculously by God, who summoned him to baptize the gentile Cornelius and his household, as related in Acts, Chapter 10.

Not until about the year 65 did a distinct Christian liturgy begin to emerge. There was, of course, and had been from the time of the Last Supper, the celebration of the Eucharistic feast, the "breaking of bread from house to house," as the Acts of the Apostles describes it, and now a clearly defined ritual began slowly to grow up around it, the prototype of the Mass. In Jewish practice there were three fixed hours of prayer and sacrifice in the temple (at nine A.M., twelve noon and three P.M.), and the Christians adopted these times for their own devotions. It seemed logical also to offer up prayer in the early morning and just before retiring at night and also at the conclusion of the day's work, at what we would call the

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vesper hour. Thus there came into being, as it were by a natural development, a program comprising six periods of prayer during the day. Ample evidence of this can be found in early Christian writers.

All this was on a more or less private and informal basis at first. But as the Church became better organized, and particularly when she gained her freedom in the year 313, after two centuries of intermittent persecution, her worship rapidly became more formal and precise. Prayer in the evening (Vespers) and in the early morning (Lauds, or "praises") were public exercises for the Christian community, and even the so-called "little hours" or short sessions of prayer at 9, 12 and 3 during the day were held in public so that all who could might attend.

In the beginning of the fourth century monasteries began to spring up all over the Christian world, in which great numbers gathered to consecrate their lives to God. These monks found the custom of community prayer eminently suited to their profession and enthusiastically adopted it. What the layfolk had performed of their own free will, the monks considered a solemn obligation and the main occupation of their lives. To the hours of prayer already mentioned, they added one more, called Prime, to be said at the beginning of the day's work.

This then was the order of prayer developed in the monasteries which you may find observed even today in the monastic orders, where the office is chanted aloud by the community:

Matins, from the word *matutina*, meaning morning, chanted by the monks shortly after midnight, i.e., in the very early morning hours.

Lauds, following Matins, and close to the hour of dawn.

Prime, chanted just before the monks begin their physical labors of the day.

Tierce, the "third-hour prayer," chanted at nine A.M.

Sext, at the sixth hour, or about noon.

Nones, from the Latin word, *nonus*, ninth, because chanted at the ninth hour, about 3 P.M.

Vespers, the evening prayer, chanted about sundown.

Compline, the night-prayer, chanted just before retiring.

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Priests engaged in the active ministry of the Church obviously cannot follow the strict regime of monks in their monasteries. They cannot pray the office together, aloud, as the monks do, nor can they follow the strict timetable of hours. But the Church does require every priest to say the prayers of all the hours once each day. She desires him in fact to regard this as one of his main duties in life. He is her official "pray-er" interceding with God for the sins of man.

What about the make-up of the office, and what are the mysterious contents of the breviary? That word breviary, incidentally, comes from the Latin word, *brevis*, meaning short. A revision of the office many years ago made it shorter than it had been prior to that time, and the term "breviary" came into common use. The private recitation of the whole day's office normally takes a priest about an hour; the time is much longer, of course, in the monasteries where it is publicly chanted or sung.

There are three main elements in the office, taking it as a whole, psalms, lessons or teachings, and orations or

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prayers. In each hour there is an alternation of these various elements, together with hymns and small spiritual reminders scattered throughout, which are called antiphons or versicles.

In regard to the psalms, ever since King David composed them (or most of them) three thousand years ago, men have found in them the perfect poetic expression of trust in God and the joy and sorrow in the changing circumstances of life which are common to human kind. Father Pius Parsch, in his useful book, *The Breviary Explained*, writes beautifully of their use in Christian times:

"We have reason to believe that in all the critical incidents of His life and even while hanging on the cross, Christ prayed the psalms, or portions of them. The apostles, the Blessed Virgin, the early Church prayed the psalms. In the Church of the Cenacle, the Church of the catacombs, psalms were sung, and psalms accompanied the martyrs to the place of execution. As the Church was waging its fierce wars against the heretics, lowly hermits prayed the psalms. And in the basilicas of ancient Rome the chant of psalms rose up before the dazzle of golden mosaics. In thousands and thousands of monasteries night and day, there was a continual chant of psalms. All his life the lonely village pastor prayed the psalms in the name of the Church and wove all his sorrows, his struggles, his privations around them. And so it shall remain, for the Church will ever consider the psalms her best and dearest prayers."

There are 150 psalms, and in the course of a week, the priest prays most of them, as the office varies from day to day. Some of the more beauti-

ful and poignant ones he comes back to as a kind of haunting refrain:

Out of the depths I cry to Thee,
O Lord, hear my voice!
Let Thy ears be attentive
To the voice of my supplication.
If Thou shouldst remember sins, O Lord,
O Lord, who could bear it?
But with Thee is forgiveness,
That Thou mayest be served with reverence.
I hope in the Lord,
My soul hopes in His word;
My soul waits for the Lord
More than watchmen for the dawn.
Let Israel wait for the Lord
For with the Lord is mercy,
And with Him plenteous redemption:
And He shall redeem Israel
From all its sins.

To all we commend the Psalms, forgotten, one fears, in these modern, hurried times, although it is encouraging to see new editions and new translations appearing in our day.

The second main element of the breviary consists of the lessons or teachings. They appear chiefly in Matins, although each of the other hours has a very small lesson attached to it as well. Matins, the longest of all the hours, is divided into three parts called nocturnes, and each nocturne consists of three psalms and three lessons.

For the first nocturne, the lessons are taken from the Scriptures, a different selection each day, so that in the course of a year, the priest gradually works his way through the entire Bible. The lessons of the second nocturne usually deal with the life of the saint whose feast is being celebrated; they serve as a kind of vest-pocket biography of his virtues and his deeds. In

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the third nocturne, the Church draws upon the writings of the fathers and doctors who, under her authority, have so beautifully explained and illuminated the scriptures.

Then, as the third main element of the breviary, one finds the orations or prayers in the strict sense of the word. All of the breviary is a prayer, but at the end of each hour, as well as during the hours at appropriate points, the Church wishes the priest to draw his forces together and, as it were, to send an arrow of petition straight to the throne of God. The main oration of each day's office is the same as the chief collect used at Mass, and many of them were written in the first centuries of Christianity. They are well worth close study as models of concise and noble petition. Consider, for example, the oration for Easter Sunday:

"O God, Who on this day, through thine only begotten Son, didst overcome death and open unto us the gate of everlasting life; as by Thy preventing grace, Thou dost breathe good desires into our hearts, so also, by Thy gracious help, bring them to good effect. Through the same Christ our Lord, Who with the Father and the Holy Ghost, reigneth forever and ever, Amen."

Others of similar beauty may be found scattered throughout the entire breviary and missal.

Only a very general picture of the breviary could be given in this article. It was impossible to describe the wonderfully varied interplay in each hour of the breviary between psalm and gospel saying and trenchant remark of St. Paul and the other elements, large and small, which go to make up this ancient prayer. In a monastery such

as that of Gethsemane, where the Trappist monks have as one of their chief purposes the solemn chanting of the office each day, the experience of attending solemn vespers before a major feast can be a memorable one indeed. There is a phrase which is often used lightly, but which in this case is true: the singing is out of this world!

One or two further questions might be answered briefly:

Do nuns pray the office in their convents?

As a general rule, yes. Only the strictly contemplative orders pray the full breviary. Many of the active orders (such as teaching or hospital sisters) pray the little office of the Blessed Virgin, which is a much shorter version of the breviary.

May lay people pray the office?

They certainly may, and formerly it was a common custom for the more devout to say daily the little office of the Blessed Virgin. They can, if they like, even pray some of the larger office each day. An attractive English translation of the breviary has recently been published, and is a wonderful source of prayer and spiritual reading and meditation. In some parts of the country groups have been organized to say the entire office each day, each individual pledging himself to pray a specified part. Thus a member of the group might say Matins on Sunday, Lauds on Monday, Prime on Tuesday, and so on, while the other members would be responsible for the other hours of each day's breviary.

Thus this brief account of the breviary comes to its end. Psalm 121 expresses this thought:

"I lift up my eyes towards the mountains;
whence shall help come to me?"

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My help is from the Lord,
Who made heaven and earth."
In the saying of the office each day
the priest lifts up his eyes to the moun-
tains and begs God's help. And we

know with infallible certainty that by
his action that help is given and in-
deed is poured out over the whole
earth.

▲ ▲ END

For Non-Catholics Only

Louis G. Miller

Why Baptize a Baby?

Objection: I am a Baptist, and in our church we believe in baptism only for adults. In St. Mark it says: "He that believes and is baptized will be saved." Infants are too small to believe in anything. Why do you Catholics baptize them?

Answer: This objection serves as a useful example of how a solitary Scripture text, considered in isolation from all else, can lead to misunderstanding. In point of fact, there is another text which just as forcibly points up the need of baptism for all. It is found in the gospel of St. John, chapter three. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

Obviously, the word "man" in this text is not to be taken in the restricted sense of the masculine gender only. Rather it means "human being," as can be clearly seen by consulting the original Greek in which the gospel was written. The words therefore quite clearly point up God's will: every human being must be baptized in order to enter heaven.

If our objector concedes that baptism is necessary for believers to reach heaven, when does its necessity set in? A child with the full use of reason is capable of faith. Suppose it dies without baptism, what happens to it then? Will our Baptist friends be so bold as to set a time limit, and say: "After a person reaches the age of 21, baptism becomes essential. Before that, it is not necessary at all?"

The Catholic position in this matter of baptism is very simple and logical. For those who come to the faith after they have reached the use of reason, and whose baptism has been neglected prior to that time, they must indeed believe in God and in our redemption from sin by Christ. They must along with this belief express a desire for baptism, otherwise there is danger of its being invalidly administered.

But for infants, since their life is so fragile, and since Christ made it clear that baptism is necessary for all, the Church insists on their being baptized as soon as possible after birth, that is within ten days or a few weeks.

This has always been the Catholic custom. The early Christian writers and fathers of the Church are unanimous in insisting on infant baptism. Not until the sixteenth century was the doctrine itself attacked by the so-called reformers. In this instance, one cannot but feel, they were inspired by the evil spirit himself, anxious by any means possible to keep souls out of heaven.

TEEN- AGERS

and the Automobile

Ernest F. Miller

SPRING is coming, and hard up on the heels of spring, summer. Even though automobiles are used nowadays in winter (chains, snow tires, anti-freeze and such) as well as in the other seasons, it is in spring and summer that they come into their own. It is then that they afford the most enjoyment both in the opportunity they offer people to take a ride in the country on a Sunday afternoon, or a ride across the country during vacation, or to get behind the wheel and manipulate the various pedals and levers in order that the gas may flow, the wheels spin round and the forward motion of the machine be mastered and maintained. In other words, to drive.

We are concerned with automobiles insofar as they are *driven* and not primarily insofar as they are sat in while someone else does the driving.

And we are concerned chiefly with *teen-agers and the driving of automobiles*.

IT IS not necessary to discuss teen-agers and the *owning* of automobiles unless, of course, the teen-agers are nearing the end of their teens and have arrived at a point in life when they can be said to be almost entirely on their own. Even as they can have a steady job and earn their living at that time of life, so also they can own their own car.

Teen-agers in the *early* teens, however, should feel sorry for themselves if they have parents or guardians who present their children with new cars (or allow them to buy old cars) on the occasion of Christmas or a birthday, when the children are no more than fourteen or fifteen years old. If such unlucky teen-agers are more sensible in thought and judgment than

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ordinarily they are expected to be at their age, they will thank their mother and father or guardian and respectfully decline the gift. They are determined not to take on any more worry than they can honestly handle at that particular time of life. And God smiles down upon them for their wisdom. Indeed they are wiser than their parents.

Ownership of an infernal machine like an automobile supposes that the owner has arrived at a point in life when he can accept the high responsibility that goes along with such ownership and belongs generally to adults. By that is not meant only the responsibility of keeping the tank full of gasoline, the insurance policy paid up, the oil changed at the proper time and the tires checked.

It means (besides the above) the feeling of responsibility for one's neighbor's welfare, of being big enough and intelligent enough to be one's brother's keeper when need demands it, of doing nothing that would bring the neighbor into any grave danger, of being able to hold a couple of thousand (or hundred) dollars worth of intricate and powerful machinery in one's hands without having so much machinery and so much power go to one's head. Ownership of a car demands this kind of responsibility.

Teen-agers in their early teens find it difficult to be sensitive to this high office of responsibility. It is hardly asked of them just yet. To be so held down (like the father of a family, a policeman, the president of the country) takes much of the joy out of life. They are not ready for that sort of thing. Therefore they are most wise if they stay clear of automobile ownership for a few years to come. And this

holds for the ownership even of the "less expensive" automobile.

However, this does not mean that teen-agers in their early teens should *never* be allowed to drive a vehicle that is possessed of a motor, four wheels and a steering apparatus, and that belongs to the family. To hand down so sweeping a prohibition would be a generalization unjustified and unreasonable. Certainly teen-agers may drive a car on occasion. But there are conditions that accompany both the statement and the permission. By no means do we say that *every* teen-ager and on *every* occasion should be allowed to back the car out of the garage in order to direct it alone and where he will.

Some teen-agers think that this is exactly the way it should be. There should be no restrictions, no warnings, no conditions. They should be treated like grown-ups. They should be allowed the car with the same wide freedom as big brother enjoys who has reached the age of twenty-five and big sister who will never see twenty-five again. Teen-agers who think like that are the ones who generally do the damage to their fellow teen-agers' reputation ("all teen-agers are wild, destructive and what not!") and to other people's lives and property.

Such teen-agers invariably are inept and poor drivers. The very fact that they think that they have an inalienable right to the family car, even though they are only fifteen years old, proves that their minds have not sufficiently developed to enable them to handle so mighty a thing as a car. Seldom should they be allowed to have the car. And when they are allowed, they should have a strong man at their side to see to it that they stay

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at least within the broad outlines of the traffic laws.

Most teen-agers, thank God, do not answer this description at all. They do not believe that they have just as much title to the use of the car as father and mother. If they get the car at all, they know that it is because they have proved conclusively that they can drive a car without putting themselves and everybody within a block of their flying wheels in serious jeopardy of losing their lives. In other words they have proved themselves *responsible* young people, and their elders know it and consequently are not afraid to trust them.

How have they proved themselves *responsible* young people, that is, responsible young people in keeping with their age, their temperament, their training, their education? In many ways. By the way they applied themselves to their studies, even to the ones they did not like, in high school; by the way they treated their mother and father at home; by the way they reacted in times of emergency — a drowning, a fire, an accident on the street, a sickness in the family; by the way they looked upon games and sports in relation to the other far more important affairs of life. It is things such as these that prove whether or not people can be relied on, whether or not they have sense enough and prudence enough to handle well something over and above the ordinary occupations of the day.

Driving a car is over and above the ordinary occupations of the day in the life of the average boy and girl in their early teens. Therefore the burden of the proof is upon them. They must show by all their daily actions that they can be trusted with a car.

When they think that they can honestly measure up to this idea of responsibility, they may ask their mother and father for the use of the family car. It is entirely up to mother and father whether or not the permission is to be given. Teen-agers must always remember that they have no innate right to the use of the car.

If there are mothers and fathers looking over the shoulders of their teen-agers while they, the teen-agers, are reading this article, let them, the parents, ponder well whether or not their children have reached that stage of maturity so as to be trusted with so mighty a machine as an automobile.

Let them ponder before God, and act in their decision as God Himself would act if He were in their place. Let them not be guided by sentiment and parental love in the making of the decision. If the teen-agers are still children in their way of acting and thinking and judging, the parents under no circumstances should grant them permission to use the car even though they plead and cry and threaten to run away from home. Whatever damage children in their early teens cause to life and property through an inept use of an automobile can be laid on the conscience of the mother and father who permit children to use a car who are not yet old and wise enough to do so.

However, even though young teen-agers have proved that they can be trusted with a car and are mature enough to know what to do in the midst of heavy traffic and sudden emergencies, there are two things that they must always remember.

First, they must guard against every tendency to show off. There are boys who cannot set a car in motion without tearing off in a swirl of dust, a

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burst of noise and at top speed. This is nothing but childish exhibitionism. This is nothing but an effort to get all eyes to turn in their direction and to admire them for what they think is bigness and toughness and manliness. Boys who drive like that should be kept away from the steering wheels of cars until they grow up.

Secondly, they must remember that there are certain commandments of God that bind them every moment that they are behind the wheel of an automobile. What are these commandments?

The fifth commandment, "Thou shalt not kill."

Generally we associate killing and injuring with a gun. There are other things that can kill and injure and that come under the fifth commandment. A car can kill and maim and shatter bodies like an exploding shell. A car can be more lethal than a cannon.

This is so when the driving is too fast, when the driving is careless (passing on turns and hills, crossing over the line at the middle of the road), when the car is mechanically unfit to be on the road (poor brakes, dim lights, bad tires), when there are too many young folks packed in the car at one time, when the driver is insufficiently instructed in the handling of a car, when the driver is tired or has had a little too much to drink.

If anyone is killed or injured when the above conditions prevail, and when the driver of the car *knows* that the above conditions prevail, the driver can be *guilty of murder* just as though he pulled the trigger of a revolver against the temple of a man whom he did not like and wanted to get rid of. And, of course, if the driver kills himself under such circumstances, he has made himself guilty of suicide.

The seventh commandment, "Thou shalt not steal."

Stealing is only a part of the seventh commandment. Included in the prohibitions of the commandment is the destruction of a neighbor's property. Ordinarily one thinks of property destruction as the breaking of windows, the defacing and deforming of school desks and other school equipment, and so forth.

There is more to it than that. And that is what the young folks forget.

Perhaps the object or instrument that makes the destruction of property the easiest is the automobile. Running into and damaging another automobile because of carelessness; destroying the property of the city, such as light poles, traffic signs, sodded areas, because of a refusal to live up to the rules necessary for safe driving; wrecking the car in which the driving is being done if the car belongs to someone else—these are all sins against the seventh commandment. Not only must they be confessed. Restitution also must be made.

The sixth commandment, "Thou shalt not commit adultery."

Here again the car plays a part in the commission of a serious sin that many teen-agers do not even think of. They connect the sixth commandment with sexy movies, rotten books, obscene pictures and a few other practices that are shameful yet common and generally gravely wrong. The car has nothing to do with these things.

Yet the car can be an occasion of serious sin when a boy and a girl go out for a ride in a car and then decide to park in some dark lane or corner so as to be able to give themselves over to passionate petting and necking and prolonged kissing. Who

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would say that such practices are not mortal sins and that the car is not the instrument used for the commission of the mortal sins?

No decent girl will allow herself to be drawn into a car or trapped in a car for immoral purposes of this kind. No decent boy will ever suggest that a girl go out for a ride with him in order that he may seduce her into these practices when he has found a spot that is sufficiently secret and untravelled. Never will the good boy and girl use a car at all if it is going to cause them to sin.

That is our story on teen-agers and the automobile. Lots more could be said, and important things too. For example, warnings could be given teenage boys and girls against having races with cars on public highways, against

playing games with cars that might easily end in death, stealing cars for the thrill of it.

But these things oftentimes are done by young people whose minds have drifted just a little bit off center. We turn them over to the doctors. The rest of the young we turn over to God, to their guardian angels, to the Blessed Virgin Mary and to their patron saints, and we ask these great ones to get right in the car with the teen-agers when the teen-agers decide to go out for a ride, and to stay fixed in that car with them until the young folks are safely back home and their feet fastened upon the ground once more. There can be no trouble if that prayer is answered.

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Pointers

Following are some of the points of advice given by the late Father Lord, S.J., to a friend of his who was entering the Trappist Order. They are applicable and salutary, it seems to us, for all, whether in or out of the world.

1. Henceforth your life is God and yourself. Stay close to God and let Him do the worrying about you.
2. Your life will be hard. Offer that up for sinners.
3. Offer up some of your work for priests. We priests are the important element which, humanly, advances and holds back the cause of Christ.
4. Keep your prayer simple.
5. Make your spiritual reading largely the gospels. Read them over slowly and thoughtfully.
6. Try to do any job important or trivial, with pride in it and wholeheartedly.
7. Watch your disposition. Keep your mind cheerful, at peace and content.
8. Never decline any job you are asked to do if it is possible to do it.
9. Make your answer to commands, requests, a simple "Yes, Lord."
10. Remember that grace is the smile in your soul. Keep smiling!
11. Grow! When you stop growing spiritually, you are dead.

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Angels Over Hollywood

Louis G. Miller

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Even the angels worry about their problem children.

* * *

TWO angels met recently at the corner of Sunset and Vine in Hollywood. One was the patron angel of Hollywood itself; the other was a visitor from far-off Zanzibar, guardian to the chief magistrate there.

It should not be considered surprising that the angel from Zanzibar had strayed so far from his place of occupation. Angels, you must know, being pure spirits, are not subject to the laws of space and time such as restrict our human movement. They can transport themselves from place to place much faster than the speed of light. And their intercommunication may be taken for granted; as intelligent beings, they are fond of comparing notes on their various activities.

"I'll be frank with you," said Zanzibar, "I am inclined to a somewhat unfavorable opinion about Hollywood."

"I'm not surprised," said his companion.

"My opinion is based on the movies and the movie publicity which reach my distant post. Some of the movies

are bad enough, but even many of the good ones are made to seem bad by the lurid advertising which accompanies them. What are these movie people trying to accomplish?"

"They have many purposes and many motives," said Hollywood. "Some are good and some are bad."

"Well, let's take the good ones first. I'm willing to make every possible concession."

"That's good, Zanzibar, because after all, we must judge them by human, not by angelic standards. Now you will have to admit that from the human point of view, some movies are good and wholesome, and some are even inspiring and uplifting."

"Granted, but how few and far between!"

"Don't be a pessimist, Zanzibar. You agree that there are good and wholesome movies, and there are also good and wholesome movie-makers, whose purpose is to produce truly artistic entertainment, yet within the boundaries of decency and good taste."

"That much I concede," said Zanzibar, "And yet, to tell you the truth, I'm suspicious of that word 'artistic.' Art in the eyes of some of these foolish humans seems to be the supreme god, the service of which makes them independent of all known laws of morality."

"There are some like that, I grant you, and they indeed have a peculiar and twisted idea of life and the purpose of life. They forget that art is meant to be only a handmaid of higher things, and in trying to make it an end in itself, they are blind leaders of the blind, leading their dupes down a blind alley and up against the blank wall of frustration."

"An echo of my very thought!" said Zanzibar.

"And yet," the other angel went on,

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"these poor, confused slaves of 'art for art's sake' are much higher in the scale than another group of people here."

"And who are they?"

"The ones who are interested solely in material gain. Some of them are so warped in soul and conscience that they will go to any lengths for this kind of success. Mammon is indeed their god, and Mammon knows no distinction between right and wrong. The question they ask themselves is: How can I make the crudest possible appeal to the baser human instincts while not overstepping the borderline of downright pornography? They don't have any moral qualms about being pornographic, mind you, but they have to reckon with the public sense of decency. Long suffering as the masses are, there is a point at which they rebel."

"You paint a vivid picture, I must say," said Zanzibar. "Are there really such warped human creatures here?"

"There are indeed. I see them and I know them well. And their venal attitude is reflected in the movie advertisements about which you complained."

"In what way?"

"A snail crawling over a clear glass leaves a trail of slime. And a materialist-minded, sex-ridden human creature can't handle anything, even something pure and good, without defiling it. They are morons themselves, and they regard the public as moronic too."

"Strong words, Hollywood."

"But true ones. Only remember, Zanzibar, as I said before, there are good and God-fearing movie-makers, too. Alas, in this mixed-up place, they must sometimes work side-by-side with the evil ones."

"We have been talking about the movie-makers, Hollywood. What about

the people who act in the movies? How do they fit into the picture? I must tell you again that the news of these people which reaches Zanzibar inclines me to an unfavorable view."

"As in the case of the movie-makers, Zanzibar, one must beware of making a sweeping condemnation. Remember that a great number of people are connected with the movies merely in a technical capacity. There are the carpenters, electricians, down to the lowliest scene-shifter. Take them together, and they are like any other cross-section of the human race. Some are good, some bad, and some indifferent. With your angelic insight, you must have recognized this as soon as you reached this place."

"I did, and to the good, I pay tribute. But what about the stars, the actors and actresses, especially the big names?"

"Again, Zanzibar, you must concede that there are good people among them. Some of the most successful have manifested the full courage of their conviction. They have put God in the first place in their lives, and they do much good by their example."

"I cheerfully grant you that fact, and again, I pay my tribute to them. But now we are at the very crux. What about those others who by their lives seem determined in every way possible to contradict God's law. I will not name you names, but you know the ones I mean. They have attempted marriage two, three or six times. They pretend piously to read the Christian Bible, yet on the screen and off it they shout defiance to some of Christianity's fundamental laws. They prostitute their beauty and talents in sordid displays of sex which drag this precious and sacred gift of God to humans down to the level of the gutter. These are the

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ones I have in mind, and what have you to say for them?"

The angel of Hollywood was silent for a moment.

"I cannot deny your indictment," he finally said. "These are my charges, and I am not proud of them."

"Do not reproach yourself," said Zanzibar. "These are creatures of intelligence and free will, and the ultimate responsibility for their conduct lies with themselves. You or I or any angel can do no more than try to inspire them to higher things. But can you give me any explanation of their strange conduct?"

"I have given it much thought, Zanzibar. Doubtless at the root of their excesses is the unbridled desire for success and fame in their chosen field. To succeed is the one supreme purpose of life, and not even the love or law of God must be allowed to stand in their path. In this strange way of life, so dependent on human applause, the ego tends to expand out of all proportion, and this breeds an inherent and monumental selfishness. It is impossible for a thoroughly selfish person to be happily married, for patience and humility are essential ingredients of such a human relationship. And so they wander restlessly through life, with an insatiable desire for adulation and applause which warps their whole beings."

"You have explained them well."

"And worst of all, as you have pointed out, is the power of their example. In the mixed-up, human way of looking at things, the Hollywood stars are much looked up to and admired around the world. If they lead good lives, they do much good by their example. If they are disobedient to God, many will be found to justify their own disobedience by the example of these public figures. Thus, these

stars give scandal in the classic meaning of the word. And you and I one day saw the anger of God toward the scandal-giver. 'It were better for that man if a millstone were hung around his neck and he were drowned in the depths of the sea.'"

"Your task is indeed a difficult one."

"It is a difficult, and sometimes I think a losing battle. Despite the presence of many good people in Hollywood, there holds sway here a thoroughly false philosophy of life. In that philosophy there is little room given to man's true purpose and goal. There is such a great potential force here either for good or evil. When all is summed up, will the evil outweigh the good? Will this tremendous output of human energy help as many people to save their souls as it puts on the way to losing them?"

"If you can't answer that question, I don't know who can," said Zanzibar.

"Well," said the angel of Hollywood, "God put me here, and here I shall stay as long as He desires it. And without getting discouraged, either, which would be impossible for an angel in any case, as you well know."

"Indeed I know it well, and I know also that much good is being done by your efforts for God's glory and for human souls. We outpost angels are anxiously watching and praying for your success."

"Thank you," said the angel of Hollywood.

"Farewell!" said the angel of Zanzibar. And even before the echo of the word had died away, he was back at the side of Zanzibar's chief magistrate. There he continued a campaign he had inaugurated of influencing the magistrate to be just a little more kind and considerate toward his underlings.

▲ ▲ END



readers retort

In which readers are invited to express their minds on articles and opinions published in *The Liguorian*. Letters must be signed and full address of the writer must be given, though city and name will be withheld from publication on request.

Anon.

"May I suggest that your statement in the December Readers Retort, that 'there is no natural, divine or ecclesiastical law forbidding inter-racial marriages,' is contradicted by the inspired text in the Book of Nehemias which is called the second Book of Esdras. There we read: 'And their children spoke half in the speech of Azotus, and could not speak the Jews' language. . . . And I chid them and laid my curse upon them, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves saying: Did not Solomon sin in this kind of thing? . . . There was not a king like him . . . and God made him king over all Israel, and yet women of other countries brought him to sin.'"

Rev. N.N."

This is only one text of many that can be quoted from the Old Testament to show that God did not want the Jews, His chosen people, to intermarry with idolators and unbelievers. Every such text reinforces the Catholic Church's position against marriages of mixed religion, on the ground that such marriages lead to unhappiness, loss or compromise of one's religious convictions and religious neglect of the children born of them. These texts do not condemn inter-racial marriages, therefore, but only those between believer and unbeliever.

The editors

New York, N.Y.

"I vigorously protest against your endorsement of compulsory unionism. The priest who wrote the article on this subject was so cowardly in his methods that he dared not give an analysis of the intrinsic moral theology of the question. All he could do was to quote such scoundrelly pro-Marxist priests as the Rev. John Cronin, S.S., and the Rev. William Smith, S.J. But of course, such reasoning is dishonest. What heresy, what abomination, has not found priest-supporters!

D.G."

We should like to know as much about social justice and labor relations as Fathers Cronin and Smith, anathema though they are to this reader. However, though we quoted them as against right-to-work laws, we also gave our own reasons for similar opposition. Our correspondent must have stopped reading before he got that far.

The editors

Philadelphia, Pa.

"We would appreciate it very much if your magazine, which many Sisters read, would publish a statement on whether the use of automatic washing machines (for clothes) and automatic drying machines violates the law of Sunday rest.

Sr. N.N."

It requires a very few minutes to put a batch of soiled clothing into an automatic

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washer, to transfer the items to the automatic drying machine, and finally to remove and perhaps fold the pieces. This certainly is not a violation of the spirit or letter of the law of Sunday rest. The case would be different if a Sister were to take on the task of doing a large community's wash on Sunday, even in the automatic machines, so that she would be required to spend a great deal of time at the machines, or to return to them time after time for several hours.

The editors

Grand Rapids, Minn.

"I have been following your correspondence on breast-feeding as it may or may not be related to the spacing of children. It is most interesting but I think some of your readers have misinterpreted the first letter you published on the subject, by a hospital Sister. She suggested that it might be effective only for a period of four to five months, whereas some of your readers seem to think that a nursing mother cannot become pregnant. This latter is a mistaken notion. I know that from my studies at the University of Minnesota and from experience. We were married four years last October and are expecting our fourth baby this March. Many of us have to quit breast-feeding because we have become pregnant. I know of two or three acquaintances who have become pregnant in a very short time, even while breast-feeding. Heredity and fertility play an important role in the frequency of pregnancies. Apart from this, I think the medical school attended by a doctor plays an important role in his attitude toward breast-feeding. I think I can honestly say that it is highly recommended by the University of Minnesota.

Mrs. E.M."

The evidence is mounting that breast-feeding cannot be expected to be a sure means for spacing children up to as much as a year apart, as the following letters continue to indicate.

The editors

Anon.

"I was a little amused by your letters from mothers on the subject of nursing babies and thus spacing children. I am a graduate nurse and the mother of seven children, expecting my eighth soon. We were taught that normally conception becomes possible for a mother six months after childbirth, and that breast-feeding has little to do with this. I nursed six of my babies, but only until I became pregnant again, which averaged three to six months later. My mother had ten children, spaced from two to six years apart, and she didn't nurse any of them. Thus I am inclined to believe that the spacing of their children by these mothers who wrote to you was due to God's will and not so much to their nursing their babies, commendable though that is.

Mrs. N.N."

While it is good that this side of the picture be stressed, we think there is evidence to show that breast-feeding in many cases has something to do with delaying conception for some time. Only truly scientific studies of the matter can show how much. Do any of our readers know of such studies being made?

The editors

Janesville, Wis.

"I just couldn't pass up the chance to write after reading the letters on breast-feeding in the December LIGUORIAN. Our fifth baby arrived last summer, shortly after our sixth wedding anniversary. I was unable to nurse my first baby, but have done so with the last four. My experience has been this: that when I can no longer nurse a baby, then invariably it is because I am pregnant again. Thus nursing does not prevent a mother from becoming pregnant. We have become discouraged at times, but then THE LIGUORIAN usually arrives and gives us a lift. About crying rooms, we take our whole family to High Mass every Sunday, sitting close enough to the front so the children can watch the altar. They are taught

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from the time they can notice their surroundings that the church is not a place in which to play. I think all children could be taught that if parents would concentrate on it a little, using punishment when necessary.

Mrs. R. K."

Springfield, Ill.

"If you can, would you please repeat in one of your 1956 issues the article '*For and Against Birth-Control*,' that appeared in your issue of March, 1955? I have heard so many young Catholic mothers repeat over and over: 'Why can't we practice birth-control as non-Catholics do? They don't have to answer to anyone.' These complainers just don't realize that everybody, Catholic and non-Catholic, is answerable to God, the Creator of us all.

Mrs. W.R."

There will be ample material in the 1956 LIGUORIAN designed to help sincere Catholics to understand why birth-prevention is a sin against nature for all human beings, despite the pagan propaganda that favors it.

The editors

Duluth, Minn.

"On page 690 of the November LIGUORIAN, you quote Mark 16:15-16; 'Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned.' The order here is believe and be baptized. This conflicts with the Catholic practice of baptizing babies. Please explain this and quote the Scripture passage for infant baptism. K.P.E."

The above passage must not be taken without reference to other things that the Bible teaches about the necessity of baptism. In it Christ is speaking only about those who can be preached to, i.e., those who already have the use of reason, and it is clear that they must believe before they can be baptized. But in John, 3. 5, Christ says, "Unless anyone (most of the English translations say 'Unless a man'; but the

Greek original actually means 'anyone') be born again of water and the Holy Ghost, he shall not enter into the kingdom of heaven." This is in full accord with the Bible teaching that all human beings are born in original sin and need baptism to be freed from it, whether they be infants or adults.

The editors

Anon.

"I need help. I want to go to confession but I cannot, as you will see. Will you please answer my questions in Readers Rertort? Some years ago I stole a fountain pen from a girl. I do not know her name, where she lives, or anything about her. How can I make restitution for the pen? Also, I stole some money from my father. Must I tell him that I took it, or may I return it in the form of a birthday or Christmas gift? I have made up my mind never again to steal, but what can I do about my past sins?

D.D."

Only unreasonable fears, and ignorance of your obligations, are keeping you from the happiness of a good confession. 1) When you do not know or cannot find the person from which you stole something, you can make restitution by giving the value of the thing stolen to the poor or to the missions or to your parish church. If the fountain pen was worth about a dollar, put a dollar in the poor-box. 2) You do not have to tell your father that you stole from him. You can give the money back in the form of a useful present at any time. And if you are not able to make the restitution at present because you don't have the money, you can still make a good confession by promising to make the restitution as soon as you can. Therefore go to confession quickly.

The editors

Brooklyn, N.Y.

"The crime of suicide warrants automatic punishment to hell, based on the fifth commandment, according to the teachings of the Church. But it is reasonable to assume

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that a large percentage of suicides are mentally unstable and not in full possession of their faculties. I'm confronted with the difficulty of understanding how an omnipotent God can condemn a soul to hell under these conditions. As far as I know the Church has never taught any exception to these principles. Can you answer me?

P.F.L."

Easily. The Catholic Church teaches clearly that nobody goes to hell except through his own fault. If a man commits suicide while deranged he is not guilty of any sin, because an insane man is not capable of deliberately offending God. If there was some evidence that a man who committed suicide was insane, the Church will even allow that he be buried from a Catholic Church. But even when there was no such evidence, and when the Church law of not permitting Catholic burial to suicides has to be carried out, the judgment of the person's soul is left to God alone. He always knows whether the person was responsible for his deed or not.

The editors

Anon.

"In the November LIGUORIAN you state that 'every priest is bound to hold and preach that births may never be controlled through the use of contraception.' Please state 1) your authority for this pronouncement; 2) whether a Pope, speaking ex cathedra, has ever held that the use of contraceptives is under all circumstances a serious offense against God. If a Pope has spoken thus, please give the source of your statement.

N.N."

Catholics learn what doctrines they must believe from three sources: 1) from clear statements of the Bible; 2) from ex cathedra pronouncements of the Popes, or decrees of general councils of the Church; 3) from the traditional and unbroken teachings of the Church universal going back through 1900 years to the time of Christ. The doctrine that contraception is never lawful has always been held and taught by

the Catholic Church as a part of the natural law laid down by God. Moreover Pope Pius XI, in his encyclical on Christian marriage issued in 1930, put the same doctrine into authoritative words as follows: "Any use of the marriage act, in which its primary function of begetting children is frustrated by husband or wife, is always a crime against nature and a mortal sin." The editors

Florissant, Mo.

"It was a great surprise to me to see the Y.M.C.A. and the Y.W.C.A. listed as societies forbidden to Catholics in your November issue. I read the four marks of a forbidden society, but failed to see how the Y corresponds to any of them. Religious beliefs are never discussed at the Y nor are definite religious services held there. Second to my belief in God and the Church, I have always felt that the Y does as much to develop good character, sound bodies and high morals, as any other element in our society. Why, then, should it be forbidden?

W.J.B."

This writer must have missed the article "Catholics and the Y.M.C.A.," published in the January, 1955, LIGUORIAN and now in 5 cent pamphlet form available at Liguori. In very brief, the Y.M.C.A. is forbidden to Catholics because it was founded to uphold, and continues to maintain and promote the Protestant principle of indifferentism, i.e., the principle that all Christian religious sects and denominations are equally good and true. Thus it comes under the fourth reason for which societies are forbidden to Catholics, namely, that it exists as a promotional means of denying the conviction of every true Catholic that there can be only one true Church founded by Christ.

The editors

Melrose Park, Ill.

"I have just read the article in your September issue, "He descended into Hell," and it has deeply inspired me and made me feel so close and warm toward the lim-

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bo of the unbaptized children. I have lost ten children through involuntary miscarriages, all before three months. I always felt so badly about their not going to heaven, but your article has encouraged me so much with the thought that it may be possible some day to see them.

Mrs. D.A.H."

Middletown, Ohio

"I just had to write and tell you that your article about limbo in the September issue brought tears to my eyes, but also a great consolation. I had a miscarriage a year ago, and one of my greatest causes of grief was the thought that my baby would never see heaven. Your article brought me a great sense of peace.

Mrs. R.J.B."

Havana, Cuba

"I want to take the opportunity of renewing my subscription to tell you how much we enjoy THE LIGUORIAN. There is never a month in which I do not find an article that is the answer to some question I wanted to find out about.

Some years ago in exchanging magazines with a nun I was given an old LIGUORIAN. My husband and I were so delighted with the many interesting articles that we subscribed at once. Now four of our children are married and we keep them subscribed. Please don't ever try to 'modernize' the magazine with pictures or cheap stories. Just continue to enlighten us with your direct way of explaining questions and issues of our Catholic faith.

Mrs. L.G.A."

Anon

"It is hard to describe what a wonderful help THE LIGUORIAN is to me. I am a convert with so many things yet to learn, and THE LIGUORIAN continuously makes me more certain about my faith. As a convert, I would like to say to any non-Cath-

olic who is thinking about becoming a Catholic not to put it off, but to go and see a priest right away. No one could be as scared as I was when I went to see a priest for the first time, but I found him very kind and understanding. You may say, 'Oh, I have led too sinful a life to become a Catholic.' But you haven't, because mine was surely as bad as yours if not worse, and God forgave me and He will forgive you. If you read the books the priest gives you and magazines like THE LIGUORIAN, you will find it easy to be a Catholic.

N.N."

Detroit, Mich.

"Before subscribing to THE LIGUORIAN almost four years ago, I did not do much Catholic reading. Since then I have subscribed to and have been reading other Catholic magazines, newspapers, etc. I consider THE LIGUORIAN the finest of all Catholic publications. It has been a constant source of inspiration and enlightenment for me. What makes your magazine so great is that it is so pertinent to everyday living.

A.J.M."

Brooklyn, N.Y.

"The amount of pleasure and knowledge I have derived from THE LIGUORIAN is immeasurable. I thought I was well educated in religion, having had complete Catholic schooling, but how mistaken I was! So many things pop up in later life that were never touched on in school. Your magazine always comes up with timely articles about such things. It almost seems you have a reporter in our parish listening in on discussions among parishioners. For example, some time ago our pastor forbade our boys to patronize the Y.M.C.A. We all felt he was too strict and overbearing in the matter, when not even a month later your article on the Y. came out and we realized how wrong we were and how right the pastor was. It is like that almost every month. Please continue to help us.

Mrs. M.B."

Crucify the Jew---

Arthur B. Klyber

★ ★ ★

Father Klyber, the author of this article, is a Jew who became a Catholic. For more than twenty years he has devoted himself as a Redemptorist missionary to the work of saving the souls of people of all nationalities, with a special zeal for the conversion of his fellow-Jews.

★ ★ ★

A dramatic scene enacted by ten American Jewish soldiers on the battlefield during the last World War will serve to introduce the things we want to talk about.

One of these ten soldiers, fatally wounded, had just time enough before dying, to ask that the Jewish prayer for the dead (Kaddish) be recited over his remains. His buddies lifted the body tenderly to the nearest shelter—a bomb-shattered Catholic church with only two of its walls and a life-sized crucifix still standing upright.

Suddenly one of the soldiers remembered with dismay that the Kaddish prayer called for a quorum of ten men, but that only nine were present. They sat there dejected. They would have to be satisfied with a simple burial and then hurry away, since their company had been ordered forward in twenty minutes.

Just then shells began to explode around them with great fury. They threw themselves to the ground. A terrifying explosion crumbled the remaining walls of the church to rubble. As the soldiers stood up to leave after the bombardment, they were amazed to find a tenth Jew among them. The figure of the crucified Jesus had been knocked from the cross and was standing erect against a pillar.

Jesus was a Jew—had been born one and lived as one and had died as one. Somehow these nine Jewish soldiers were satisfied with His presence and His prayer as a member of the *minyan*. Quickly but devoutly they recited the Kaddish and departed. How touchingly this little drama exemplifies the basic unity of the two Testaments—the Old and the New!

* * * *

A scholarly book lately off the press (*The Bridge*) gave expression to that unity in its opening pages:

"Never can the Church forget that the rock on which it stands is embedded in the God-revealed wisdom and in the mighty events which dominate the history of the children of Israel."

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Catholics Are "Jews"

It was such a consideration that prompted Father Vincent McNabb, O.P., to startle his audience from a public platform at Hyde Park in London by saying: "We Catholics are the true Jews grown up. I am a true Jew. I want all Jews to come to the fulfillment of their religion in the Catholic Church: they have really a greater right to it than we gentiles have. . . . The worst thing in the world is a bad Catholic, and the next worst is a bad Jew; for the Jew is as near to the Catholic Church as a blossom is to its fruit."

After those words, Father Vincent smiled down at a couple of Jews whom he knew well and asked "Why don't you come into the Church? You know enough about it from listening to me these many times."

One of his two Jewish friends smiled back and answered: "Father McNabb, thank you for your invitation; but I belong to the religion that Christ was born into and practiced, and if it was good enough for Christ to practice it, as you admit He did, then how can it be wrong for me to practice it?"

If this Jew had known that the Catholic religion is the perfected Jewish religion, he would not have asked that question. Every Jew who becomes a Catholic is practicing in essence the religion that Jesus the Messiah practiced.

Unfortunately it is a little known fact that the Apostles and the other followers of Jesus the Messiah considered themselves always as Jews, for they well knew that Jesus was the flower of Judaism.

After their conversion, both Peter and Paul informed pagans that they were Jews. There was no confusion in

their minds about religion: there was only one religion—the revealed religion which God had given to the Jews, and which now, in its fulfillment, He was extending to all the nations of the world.

It is notoriously true, though a bitter pill for the Jews to swallow, that those Jews who rejected Jesus as Messiah, actually rejected the Jewish religion.

* * * *

Our oneness, I observed, is basic. In spite of all the argument to the contrary, Jews and Catholics believe in one God. The Jews call God Adonai-Echod, an indivisible unity. We call God an indivisible Trinity in unity of Godhead.

Many of us have already heard of Edith Stein, a German Jewess who became a Catholic and a Carmelite nun when Hitler was acquiring political power. Later she was liquidated in some cruel manner.

Once, on the Jewish Feast of the Atonement (Yom Kippur) Edith spent the whole day in a synagogue with her devout mother. Some time later her mother said to a close friend: "I have never seen such prayer as Edith's. And the strange thing is that she was able to pray along with us in the synagogue from her own book, and found it all there!"

Edith had brought her breviary with her and had prayed the Psalms of David. At one point in the service, when the rabbi read out in a ringing tone, "Hear, O Israel, the Lord thy God is one," Mrs. Stein in her distress and love could not refrain from grasping her daughter's arm and whispering fervently: "Do you hear that? Thy God is but one!"

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It is not recorded that Edith gave any reply, but probably she held in her mind the consideration that her God is now just as much one for her as He was before she had become a Catholic.

We can only beg our Jewish fellow-men to take our word that we do not divide God Almighty into three sections, just as we take their word about their belief in the absolute unity of God. It will be enough for the moment to point to a facet of the Old Testament Scriptures which is seldom seen. It is that the Jews of those days even then believed in at least two Persons in God: God the Father and God the Holy Spirit. The third One Whom they knew as the Son of God and the Messiah was yet to come. And so we have the Trinity.

The Jerusalem Corridor

We find a basic unity likewise in regard to the crucifixion; and it is that which I want to discuss more particularly. In approaching this delicate topic, I trust that my fellow-Jews will not label me an anti-Jew just because of some candid observations that I shall have to make.

In the cease-fire agreement between the Israelis and the Arabs in 1948, a barbed-wire corridor was set up just north of Jerusalem, running southward right through that city to Bethlehem. It divided the ancient City of Peace into two theatres of political hatred and even massacre, which it still is. Something like that corridor is yet another that has existed since the days of Jesus the Messiah. Its razor-edged barbs of misunderstanding have also occasionally drawn the blood of Jews and Christians. It is a spiritual "no-man's-land" which through all these

centuries has prevented the children of Moses from embracing the children of Jesus in a religious unity for which both of them yearn.

One of the interweaving wires of that corridor is the history of the crucifixion of Jesus, a history that has from the beginning settled responsibility for that deed on *some* of the Jewish leaders of that day.

Who Did It?

Manifestly it would be to our great advantage to agree with certain rabbis and writers of today in their assertion that Romans alone were guilty of that deed; but were we to do so, we should quickly feel the lash of ridicule from reputable historians. For to say that Jews had nothing to do with bringing Jesus to the cross would be like saying that Adam had nothing to do with the sins of his children.

This claim of modern Jews appears as a kind of wishful thinking upon which we look with understanding and compassion, but one which Jewish tradition itself plainly repudiates. The Talmud and the Gospels, both of which were handed down in part by Jews who knew Jesus or lived in His day, frankly agree that *some* Jews were fully responsible for the crucifixion, and that *most* of the Jews of that time were only partly responsible, because of their ignorance of what was really happening.

The Talmud defends the justice of the crucifixion by calling it the punishment of a heretic, while the Gospels call it an injustice, but pardon it. Is it not easy to surmise that if Jews could have denied complicity in the crucifixion, they would surely have done so much sooner than they did? Yet, as far as I can ascertain, there is no trace of such denial further back than three centuries.

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Nevertheless, whether Jews or Romans were guilty really makes no difference except to show that a Jewish prophecy had been fulfilled.

Now a Jew might well retort: "If God knew beforehand that they were going to crucify His Son, why did He let them do it?"

Our reply is that He let them do to Him what they would. They were not excused just because Jesus did not prevent them. But from His cross He blessed and forgave them all. Where sin was abundant, the grace and mercy of God was even more abundant.

"An evil," writes Bishop Sheen, "should not be judged by its immediate effects but by its final effects. You do not walk out of a theatre just because you see a man killed in the first act; but you credit the dramatist with having a plot. Why can't you do this with God?"

The "Christ-Killers"

Still, because the crucifixion history does beget a "Christ-killer" attitude toward Jews, I venture to suggest to Jews and Christians alike some remedial procedures.

First, may we beg our Jewish fellowmen once and for all to scrap the notion that Catholics display the crucifix because they hate the Jews? Let a Jew ask any Catholic, "What do you think of when you view a crucifix?" The reply will be something like: "I think of how much He loved me, and that by His crucifixion He has opened the gates of heaven for all of us."

I would ask the Jews also to be more willing to face and evaluate the stubborn fact attested even by Jewish history that Jesus was condemned by the Jewish Sanhedrin, and that they give at least some hearing to the Cath-

Formula for Peace

An old Chinese proverb presents the following formula for peace:

If there is righteousness in the heart, there will be beauty in the character; if there is beauty in the character, there will be harmony in the home; if there is harmony in the home, there will be order in the nation; when there is order in the nation, there will be peace in the world.

The Forum

olic explanation of that pivotal event.

To my fellow-Catholics and others may I suggest that they steer clear of generalizations when speaking of the crucifixion, such as, "The Jews crucified Jesus!" For we must remember that only *some* of them were maliciously guilty, and the rest acted in ignorance, as St. Peter clearly states. Since the Jews who acquiesced in the crucifixion "did it in ignorance," what must be the excusable ignorance of the Jews who came afterwards!

To help in this matter, I suggest that non-Jews ponder the following: as only the *consequences* of Adam's sin rest on all men and women, and not his personal sin, likewise only the *consequences* of the crime of the crucifixion rest on the Jews, and not the guilt of those who brought it about.

A splendid Jewish convert wrote me his reactions after reading one of my pamphlets. As to the crucifixion he said: "The best argument, in my opinion, is your presentation of the fact that Our Lord's death was plotted by a few Jews only. *If you are a Jew, and especially if you are a Jewish Catholic*, that makes you feel good. It makes you realize that you are a

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descendant of a people who were cheated out of knowing the Messiah."

Finally, may I suggest that when we speak of Christian principles, we use from time to time at least, the expression, "Judeo-Christian principles"?

All these suggestions can be taken under consideration with good effects, by priests in the pulpit and by sisters teaching little ones in parochial schools. Sisters will advance the conversion of Our Lord's people by assuring their pupils that despite the part played by Jews in the crucifixion, Our Lord forgave them, and that we ourselves must have Christlike kindness for all the Jews.

Now the consequences of the crucifixion mentioned above are not only the human consequences which through human weakness have taken the form of discrimination and persecution, but there exist also divine consequences. The prejudices that are conceived in us by ignorance of the real issues we must try to eradicate with the help of God and the charity of the Messiah that is in us. This cannot be done in a day. So, let Jews as well as Christians exercise patience in the matter.

However, it is the divine consequences of the crucifixion which are significant and of great blessing to all of us, Jews and non-Jews alike. We must observe that the sin of a few Jews became the occasion which our good God used and uses still to pour out the wonders of His mercies on the whole world.

Though Jesus could have escaped the death He suffered, He willed not to. When He was arrested in the garden of Gethsemane, He said, "No one is taking my life from Me, but I am laying it down of my own free will." In the light of this we can afford to

quit once and for all trying to place the blame, and instead, to fix our minds with gratitude on the astonishing claim of Jesus that He Himself allowed those Jews to send Him to the cross!

Again, all sinful involvement of the Jews was blotted out by the absolution that Jesus pronounced from the height of His cross, after the crowd had clamored that His blood be upon them and their children: "Father, forgive them for they do not realize what they are doing." Only the *Godly* consequences of an otherwise sad human event remained, as far as God was concerned. In the inscrutable plan of God the Jewish leaders functioned as priests killing the Lamb of God and pouring out His blood even for the redemption of their own people.

It was not what they *did* to Jesus, but what they failed to do that brought distress to the Jews: they failed to recognize the Messiah. It was not for nailing Him but for failing Him, that they afterwards suffered. It was not for the death they visited on Him but for the life that they neglected to receive from Him that they lost the kingdom.

True though it be that God has removed from the Jewish people the mantle of His official religion, it is also true that the mantle of His warm love still enfolds each and every sincere Jew as much as ever. His "Father, forgive them . . ." settles this forever and unconditionally. Today those stirring Godly words of His may be changed to say: "Father in heaven, grant to Your people Your light and Your love. Make them know that Your Messiah has come, and that His arms are outstretched to receive them. Father in heaven, they do not know what to do!"

▲ ▲ END

Happenings in Rome

Christopher D. McEnniry

Spanish Catholic Action

Catholic Action, by which the laity help the bishops in their work for souls, is strong in Spain. One section is *Catholic Action by Young Women*, and marvelous is the self-sacrificing work they do. Nobody is admitted without due preparation. The little girls who are learning are called "Aspirants". There are a hundred and twenty thousand of them. When they celebrated their twenty-fifth anniversary and wired their greetings to the Supreme Pontiff he replied by radio.

He called them his dearest daughters, Child-Aspirants for Catholic Action. "Listen, this is your Father, the Pope, who is speaking to you." When he pictured these innocent, vivacious, dark-eyed misses scattered up and down the country, he said he saw Spain as a garden and them the flowers—sweet flowers nodding in a gentle breeze.

"Listen to Us, dearest daughters, listen well, for We will speak in words so simple that the littlest can understand. You are the hope of your fami-

lies, you are the hope of your fatherland, you are the hope of that select army mobilized to fight for the Church and for immortal souls in the ranks of Catholic Action.

"Begin your apostolate for souls even now—in the school, on the sports field, among your playmates, in the home. Your good example, your prayerfulness, your obedience, your modesty, your patience and charity will be your weapons.

"Spain is lovely, let Spain be holy. Truly Spain is lovely — lovely in the charms with which the Creator has enriched it, lovely in its snow-capped peaks and smiling plains, lovely in its vineyards and groves and golden fruit, lovely in its azure sky and limpid rivers, lovely in its enterprising spirit, lovely in its history, lovely in the ardent, chivalrous hearts of its sons. But Spain is still more lovely in Christian virtues, in purity of manners, in fidelity to the family, in loyalty to the Church, in unwavering faith for which it has known how to suffer and die. And Spain is much more lovely in its saints. May it never die, this call to sanctity in Spanish hearts, but may it grow and increase, and that it may do so, do you, dear daughters, begin even now to sanctify yourselves and to sanctify all with whom you come in contact."

The Church in Africa

In the Anglo-Egyptian Sudan the Holy See has just formed a new Vicariate Apostolic and confided it to the native African clergy. This marks the sixth ecclesiastical division among a population of six and a half million Mohammedans, two and a half million pagans, 162,745 Catholics, including 20,000 catechumens, 30,000 Protestants and 380 Jews.

In this vast field there are only 198 priests, of whom eleven are native Africans. The harvest is indeed ripe; let us pray God, through the intercession of Mary, to send laborers.

Jubilee in Washington

With evident satisfaction *L'Osservatore Romano*, published in the Vatican, prints this report about Archbishop Cicognani, Delegate from the Vatican.

The city of Washington has experienced an event that will go down as one of the most significant in its history. All the Cardinals, Archbishops and Bishops of the United States assembled for the first time to celebrate the Golden Sacerdotal Jubilee of His Excellency Monsignor Amleto Cicognani, Apostolic Delegate to the United States. Six Cardinals, 26 Archbishops, 140 Bishops, numerous priests representing the Catholic universities, colleges and religious congregations of the country, together with a great number of representatives of lay authorities, gathered to rejoice with the Apostolic Delegate on this happy occasion.

Congress of Communications

One can be a good Catholic without being any the less a loyal American. So too when Eugenio Pacelli was made Pope Pius XII, Universal Father of the Faithful, he remained

deeply devoted to his native Italy. He is justly proud of two of his great fellow-countrymen, Christopher Columbus and William Marconi, both natives of Genoa. The Third International Congress of Communications was, by a happy idea, set for Columbus Day on the sixtieth anniversary of Marconi's first experiment in wireless transmission. The Pope used the medium invented by Marconi to send congratulations to the Congress.

This occasion afforded unusual satisfaction to the Supreme Pontiff for Marconi had always been his friend, had personally seen to the installation of one of the best broadcasting stations of the time in the Vatican and had thus enabled the Popes to broadcast to the whole world their fervent messages of glory to God in the Highest, and their pleas for peace on earth among men of good will.

The Pope did not fail to point out how both Columbus and Marconi had broadened our narrow horizons and, by their invincible fortitude and untiring labors, had made it possible to bring the knowledge of the Faith and the good tidings of the Gospel to those who sat in the darkness of the shadows of death.

"Few discoveries, in the course of all history," the Pope declared, "even aside from their technical value, stand out more clearly as benefits to humanity. But, viewed in the light of profound Christian faith, they show clearly the designs of divine providence to bring closer together all the children of that great family of which God is the loving Father.

These two men, the navigator in the twilight of the middle ages and the scientist of our own times, you honor in this solemn commemoration with the same aureola of glory. Separated

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by four centuries, differing one from the other in culture and in aspirations, what links them together is perhaps most of all that same daring and adamant perseverance with which each attacked and resolved his individual problem — Columbus discovering a new world, Marconi uncovering the mysteries of the ether.

"Daring and perseverance. There are the two typical qualities which assure the happy outcome of all great undertakings, whether for this world or for the Kingdom of God."

No Jesuits in Norway

Nineteen hundred fifty-five was the centenary year of the great medieval scholar Kierkegaard, of whom Scandinavia is so justly proud. Perhaps no living man has made a deeper study of the life and writings of Kierkegaard than the Danish Jesuit Father Roos, professor of theology in the University of Copenhagen. Norwegian scholars invited Father Roos to come to Oslo, the capital of Norway, and deliver a lecture on their hero on the occasion.

However, there is a law forbidding any Jesuit to enter the country. The Ministry of Justice made a concession allowing him to come, but under the following conditions. Father Roos must, in his lecture, abstain from any reference whatsoever to Jesuit education, he must leave the country immediately after the lecture, he must report to the police on arrival and departure.

The Jesuit professor declined to visit Norway where he would receive such an equivocal welcome. Such incidents are not reported here. Yet our champions of religious liberty cry to high heaven when Spain or Italy demands decent respect for the law of the land of Protestant proselytizers who go

there for the express purpose of sowing religious discord among the Catholic population.

The Pope and Speeches

We all marvel how the Pope, despite his age and infirmities, always gives an understanding and uplifting discourse to every group of men of good will who come to him. Nor does he restrict himself to mere platitudes. Whether they are scientists or scholars or doctors or railroaders, he studies all the technical details of their vocation and speaks to them in their own language. Nor does he ever conclude without showing plainly how all roads, if honestly followed, lead to the true love of God and the neighbor.

Hence it was surprising to hear the Pope himself admit to a thousand representatives of the C.I.D.A. that he could not give them the address he would like. Not because he had not the time (all his time is for his children), not because he had not the material (his universal knowledge and constant research can supply him with ample material for any occasion), but simply because the date of their meeting did not permit it.

Despite that, he could not find it in his heart to dismiss them without a word, since they so earnestly begged for it. The C.I.D.A. is the Italian Industrial Confederation affiliated with an international confederation of the same nature. He pointed out that employers and employees had equal representation in the ranks. Hence they could be counted upon to avoid either fatal extreme — egotistical tyranny and exploitation on the part of employers as well as distrust and enmity on the part of employees. They were in a position to discover and eliminate the diabolical doctrines that sought to

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instil hatred between the classes. They were in a position to foster understanding, justice and fair play and thus promote the welfare of all.

War On Hunger:

Delegates of 36 million Catholic women in 60 nations met in Paris and made a declaration of war. The occasion was the Congress of the World Union of Catholic Women's Organizations. And the war will be waged against HUNGER.

They proclaim the sad fact that even today, with all its comforts and luxuries and abundance, *more than half the inhabitants of the globe live in habitual hunger.* Brotherly love and Christian decency call for war to the hilt against such a situation. And they pledge themselves to do battle in every way they can.

All the governments in the world have a duty before God and man to eliminate hunger. The women understand full well what enormous difficulties the governments must face. But, they insist, these obstacles are not insurmountable. First of all, the governments should take as a basic principle: the first object in producing and transporting food is to feed the hungry, not to bring gain to the well-to-do.

For the Faith in Finland:

Until the present, the Catholics in Finland were so few that there was no diocese in the country. To show his deep interest in the Finns and to give a new impetus to the spread of the faith among that sturdy people, the Pope has made Finland a Diocese with Episcopal See at Helsinki, and His Excellency William Cobben the first Bishop.



No Regrets

"It will be sweet to me on my deathbed," said Paul Claudel, recently deceased, "to think that my books have not added to the terrible sum of darkness, doubt and impurity that afflicts humanity, but that those who read them could not but find in them reasons to believe, to hope and to rejoice."

The Way



Honoring the Little Flower:

In an "Apostolic Letter" the Pope has raised to the honor of a "Minor Basilica" the great new church containing the sacred remains of St. Teresa of Lisieux. Referring to the richness and artistic splendor of the new church, he says that "she who desired only to be a little and forgotten disciple of Christ is now honored by this magnificent monument."

The Pope And Boy Scouts:

To some it may come as a shock that the Supreme Pontiff should take part in a "jamboree." But the common Father is happy to join in spirit with every worth-while activity whatever or wherever it may be. He sent cheering words and a "big" blessing to boy scouts assembled for an international jamboree at Niagara-On-the Lake. The Pope likes the scouts because they are young and virile and full of joy and keen for adventure. He likes the scouts because they are not soft and flabby but ready to rough it and take it on the chin. He likes the scouts because they are not selfish or miserly or mean but ready to forget their own interests and comforts to do a "good turn" wherever they see the need.

Sideglances

By the Bystander

We have rarely read a book so dangerous for individuals and potentially corruptive of society as "Morals and Medicine," written by Joseph Fletcher, "a professor of pastoral theology and Christian ethics" at the Episcopal Theological School in Cambridge, Mass. It turns out that this so-called teacher of "theology" and "ethics" is actually a professor of pure secularism in medical matters, that is, of the theory that man is made for this world alone, and should base his moral principles on what will relieve him of pain and make him most happy in the span between his birth and his death alone. Frequently in the book he gives credit to the Catholic Church as the only religious organization that has worked out a complete system of medical ethics; but, like Paul Blanshard, even with quotations from Paul Blanshard, he immediately goes on to scoff at almost every principle, and every application of principle, set forth by the Catholic Church. It is high time, he says, for Protestants to come up with their own system of medical ethics. His book, he admits humbly, is only a beginning. But what a beginning! In it he wipes out of the decalogue and the natural and divine law four crimes that could make a shambles out of any civilized society. They are contraception, artificial insemination of childless wives through alien donors, sterilization and euthanasia. In the course of working up a wordy defense of these four crimes, he also has some by-the-way indictments of those who would look upon abortion as a crime.

The book will do an immense amount of harm. It has a commendatory foreword by the former Dr. Karl Menninger of Topeka,

Kansas. It is written with a great air of erudition, with many quotations from ancient and modern writers, and a slithery style of argumentation that is reminiscent of John Dewey's tortuous writings on education. It is being used in quite a few universities and medical colleges, at least as recommended reading. The average layman is not too apt to run into the book, but he will surely be influenced by its doctrines as these sift down to him through the statements of medical men who have been influenced by the book, and the publicity given to its simplified conclusions that there is nothing morally wrong with contraception, artificial insemination, sterilization and euthanasia. All this is enhanced by the fact that Joseph Fletcher is a minister (he is pictured wearing a Roman collar on the jacket of the book) and a "teacher of Christian ethics." Yet to the informed and well-read student of philosophy, ethics and Christian morals, the book will be an excellent example of what terrible things can happen to a man's thinking when 1) he dislikes the Catholic Church and all her works; 2) he makes man (instead of God) the center of creation and the maker of his own laws; 3) when he permits himself to be taken in by the writings of agnostic, atheistic, secularistic scientists and philosophers.

Here is the Rev. Fletcher's thesis in all the bold, blunt brashness of his own words: "In the chapters that follow we shall attempt, as reasonably as may be, to plead the ethical case for our human rights (certain conditions being satisfied) to use contraceptives, to seek insemination anonymously from a donor, to be sterilized, and to receive a merciful death from a medically competent euthanasiast. We believe we can show, at the very least, that any absolute prohibition of these boons of medicine is morally unjustified, subversive of human dignity, and most serious of all, spiritually

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oppressive." His reasoning to this conclusion is noteworthy for the considerations having a bearing on moral principles that he never touches on at all. In his entire book there is scarcely a reference to the final end of man, which Catholics teach is union with God in heaven. He admits, in his chapter on sterilization, that "if we were to hold that the foremost concern of the Christian ethic is with souls, and that the soul is a supernatural something . . . 'not made for the earth and time but for heaven and eternity,' then we should take a different view of . . . sterilization. But our view is just the opposite. We put the priority on personality, and frankly view with skepticism the claim for a soul as an entity apart from life and personal being." This is a round-about way of saying that Christ was talking foolishly when He said, "What doth it profit a man if he gain the whole world, and suffer the loss of his soul?" Besides ignoring man's final end, the Rev. Fletcher ignores God's supreme right to make certain objective, unchangeable laws for the human beings He created, and to make them obvious to human reason in the very nature He created. He uses the Bible when he can find quotations out of context to serve his purpose, but he also scoffs at the Bible when it runs counter to his thesis, as in his utterly unscholarly and erroneous interpretation of St. Paul's words on marriage and virginity. He mentions "the fall of man" (original sin) three times in the whole book, and then as if he does not believe much in this fundamental Christian dogma. In short, the book is anti-reason, anti-Christian, and anti-God's authority to make laws for men. All this from a professor of theology and of "Christian" ethics in a so-called Christian seminary.

The author is right in one thing, however, and that is in his frequent but grudging reference to the fact that the Catholic Church has a system of morality that guides

her children in their whole journey from the cradle to the grave. The Catholic system of morality (governing medical matters as all other things) begins with the acceptance of God as the supreme authority over all the human beings whom He created out of nothing, and of the spiritual nature of man and his immortal destiny. It sees in human nature the evidence for the eternal and unchangeable laws that God made for human beings, especially to be found in the relation of faculties to necessary purposes they are designed for. It recognizes the fact that men can go astray in analyzing the evidence for God's laws in their own nature because of the "original fall," and eagerly accepts the incarnation as God's way of reasserting His supreme authority and re-stating, through revelation, His divine laws. It accepts the Church Christ founded as the only means through which the Son of God could make certain, once He Himself had left the world, that His teaching and His moral law would be kept inviolable to the end of time. It sees in the history of mankind the clear confirmation of the importance of God's laws in the fact that such crimes against them as contraception, sterilization, euthanasia and others, invariably lead to the most horrible abuses in society, and to its ultimate complete corruption. It prepares men for the hardships that fidelity to God's laws may at times demand by offering them abundant sources of grace and strength, and by keeping them mindful that the reward of fidelity is everlasting happiness, while the penalty of disobedience is everlasting hell. It will be difficult for Joseph Fletcher or any other secularistic maker of morals ever to overturn this supremely reasonable and divinely confirmed philosophy of what is right and wrong. The only sad thing is that he and his ilk of special pleaders may lead individuals astray, to their own temporal and eternal sorrow.



For Wives and Husbands Only

Donald F. Miller

Principles about Rhythm

Problem: There has been a lot of confusion in my mind regarding the moral principles of rhythm. These questions especially bother me. 1) Must one get permission from one's confessor to practice rhythm when there is an obvious good reason for doing so? 2) How long may rhythm be practiced? 3) Must a husband and wife refrain from all affection and love-making when they have agreed not to use their marriage rights for a certain time?

Solution: 1) No permission is needed for the practice of rhythm when there is a clearly objective reason, such as Pope Pius XII mentioned in his instruction on this matter, and when there is full agreement between husband and wife to adhere to it without danger of sin. Poverty, ill-health of a wife, crowded living conditions that cannot be easily corrected, are such reasons. However, because there is a common danger here that married people may misjudge the seriousness of their reason for practicing rhythm, it is strongly advised that the question be taken up with a confessor, and that his advice be followed. We repeat, however, that if a wife is in very poor health and her doctor has recommended a period of rest and recuperation, that would constitute a sufficient reason for a couple to practice rhythm without further permission while she remains in poor health.

2) Rhythm may be practiced by mutual agreement, as long as the serious reason for it is present. If a wife remains physically ill for ten years after the birth of a couple of children, her illness continues through all that time to be a sufficient reason for the practice of rhythm. Here again, however, physical illness must be distinguished from mere fear of child-bearing, or minor ailments that no good physician would affirm to be a special danger through pregnancy and child-bearing. Confessors may decide too that a certain advanced age in a wife, after she has had several children, may constitute a reason of health for the practice of rhythm. The same things holds for a reasonable period of time after the birth of a child.

3) The great danger to those married people who practice rhythm with a good reason, is that they fall into sin at times when they have agreed to forego the use of their rights. They must remember the principle that the full pleasure that God has attached to the privilege of marriage may be sought and indulged only in connexion with the complete and proper use of that privilege. This does not make wrong external signs of affection and a certain amount of love-making at other times, so long as both husband and wife remain aware that they must not cause or consent to the full pleasure that is designed by nature and by God as a reward only for those complete actions that are capable in themselves of generating new life.



Catholic Anecdotes

Confirmation in Prison

Death Row Chapel, furnished for the Utah State prison by the Sisters of Notre Dame de Namur and dedicated to Saint Dismas, the penitent thief who died on the cross next to Christ, was the scene recently of the confirmation ceremony for two condemned youths who had been sentenced to death for the killing of a service station attendant during an attempted robbery. Both were converts to the Catholic Church and were confirmed and given the names of Matthew and Peter.

Bishop Hunt administered the sacrament at the request of the prison chaplain, Msgr. Joseph M. Moreton, as the day of execution drew near. Serving as altar boy was another prisoner, also condemned to die.

Our Lady and Baseball

The School Sisters of Notre Dame at St. Mary's Academy in Prairie Du Chien, Wisconsin, encourage the students to use originality in their themes. When the senior students were naming the altars in their classroom for the month of May in honor of the Blessed Mother, one of the class came up with the title, "Our Lady of the Milwaukee Braves," which was adopted unanimously.

Each morning the students offered prayers for the spiritual and temporal welfare of members of the Milwaukee

baseball club. When Mr. Louis R. Perini, Braves President, learned of this nice gesture, he wired a huge bouquet of flowers to be placed before the classroom shrine, and sent this message: "I am happy that you are praying for the welfare of the team rather than for their success on the ball field."

Legend of Obedience

St. John, the Dwarf, surnamed from his low stature, was famous among the ancient saints that inhabited the deserts of Egypt. He retired, together with his elder brother, into the vast wilderness of Scete, and putting himself under the direction of a holy hermit, set himself with his whole heart and strength to labor in subduing himself and putting on the divine spirit of Christ.

The old hermit, for his first lesson, bade him plant a dry walking-stick in the ground, and to water it every day till it should bring forth fruit. Although the river was at a considerable distance, John did so each day with great simplicity. He carried on this task for three years without speaking a word.

In the third year, the stick, which had taken root, pushed forth leaves and buds and produced fruit. The old hermit, gathering the fruit, carried it to the church, and giving it to some of the brethren, said:

"Take and eat the fruit of obedience."



Pointed Paragraphs

Dragging Your Feet?

You are pretty deep into the season of Lent as you read this. It is a couple of weeks since you permitted the ashes to be smeared on your forehead, to remind you of what your forehead and all the rest of your body will one day become. Since that time, have you been dragging your feet? Have you permitted the precious days of Lent to be pretty much like any other days in the year?

As an American, you probably suffer to some extent from the two spiritual diseases that are native to the American soil. The only inoculation that counteracts these two diseases is compounded of the two things that comprise the spirit of Lent. Here are the diseases and their remedies.

The first is the disease of excessive activity. Most Americans are constantly "on the go." It does not matter whether you feel that your constant activity is necessitated by your state in life, or whether you have built up a program of constant activity for the sake of money or success, or to keep up with other feverishly active Americans. If you are so active that you do not have time for daily prayer and thought and a minimum of good reading, you are afflicted with the disease of over-activity.

Lent should inspire you to remedy this condition. It tells you that it is

now time to slow down, to break off your activities for some time each day and do some spiritual reading, some thinking, some praying. You can do all three by attending Mass every morning; by making a visit to Our Lord in the Blessed Sacrament each afternoon; by doing a little solid reading before retiring each night.

The second American disease is that of an excessive love of pleasure, recreation, entertainment, amusement. There may be a radio in your car and in your bedroom and a television set in your living room; there are cocktail and card parties to which you are invited; there are movies and stage shows to be seen; there are night-clubs open even during Lent. Then there are the daily newspapers, the popular and worldly magazines, the best-selling novels to be read. Using any or all of these things comes under the heading of pleasure or amusement, even though you have never thought of them in just that way. It is the easiest thing in the world for an American Catholic to fill up all his non-active moments with indulgence in these various forms of pleasure.

Lent offers you the remedy for such over-indulgence by insisting that now is the time for penance. That means giving up some pleasures and amusements. The fasting and abstaining required by Church law during Lent are only symbols and daily reminders of

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a wider spirit of penance that should be practiced by all who want to love God and save their souls.

If you've been "dragging your feet" in this matter, start giving up something each day now, for your sins, for God, for your soul, for other sinners. Newspapers or secular magazines, radio or television, cocktail parties or shows, smoking or drinking — whatever it is, cure your excessive love of pleasure by the sacrifice of some pleasure now.

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The Pope Speaks

Occasionally letters reach the LIGUORIAN office in which correspondents ask where they can obtain copies of important papal addresses. Documents such as encyclicals, of course, ordinarily are published in pamphlet form by the National Catholic Welfare Conference. But the Holy Father issues many other statements besides encyclicals, and some of them are of considerable importance.

For those who would like to have a comprehensive collection of Papal addresses, we recommend most heartily a new quarterly just finishing its second year of publication. It is called *The Pope Speaks*, published at 3622 12th St., Washington 17 D.C., at \$4.00 per year. This quarterly contains in English all the important addresses and statements made by the Pontiff during the quarterly period, with a short account of the background and significance of each.

It must be remembered that Rome is a kind of world capital. To the Vatican at one time or another come representatives of all the various trades and arts and sciences, as well as the various groups and levels of society. To each assemblage the Pope is happy to grant audience, and usually gives

an address touching on the background or common bond uniting the members of the particular group.

In the autumn edition of *The Pope Speaks*, one finds twenty of such addresses. One is amazed at the knowledge and versatility of Pius XII revealed in these pages. There is a long and profound talk to the international congress of historical sciences, and another to the international Thomistic congresses on the relationship between philosophy and science. At the other end of the scale, there is a delightful short address to a group of Spanish motor-scooter riders, who rode all the way from their native land to Rome. There is a short, diplomatic message to Nehru of India, and another to a group of tobacco shop proprietors.

To all these the Holy Father manifests in his words charity, understanding of their particular problems, and a deep desire to bring them closer to God, the source of peace and strength.

The Pope Speaks is indeed a remarkable publication, worthy of the attention of all.

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Fair Play in Factories

In the continuing battle for inter-racial justice, much credit, it seems to us, must go to many highly situated in the federal government who have tried honestly to serve the cause of justice and truth. There has been, as one might expect, a certain amount of time-serving; there have been ignoble attempts to straddle the fence in this important matter. But on the whole, substantial progress has been made.

Integration in the armed services is an accomplished fact. And now integration in the public schools has been legally established by the Supreme Court as an essential policy of our

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democratic way of life. There are, of course, a few sectors in which the policy is being violently resisted. Nevertheless, the objective truth has been made clear. As one writer put it, the main battle has been won, it is only the skirmishes that remain.

Those in political life who worked patiently towards this goal deserve much credit.

There is yet another area in which, in our opinion, the federal government has shown itself to be enlightened, namely, equal job opportunity for all, despite race or color or national background. In many contracts hidden clauses make it impossible for the colored to be hired for certain types of work, or to advance beyond a certain point even if hired. For years the federal government has been working against this unfair practice. It has consistently advocated a policy of no discrimination in hiring or firing, and no discrimination in the type of work performed, apart from natural ability and individual resourcefulness.

In government contracts of all kinds, there is and has been for some time a stiff non-discrimination clause, and one which the government is attempting to enforce. Acting as a watchdog is the President's Committee on Government Contracts, which includes such prominent figures as Vice President Nixon and AFL-CIO President George Meany.

Our prayer is that God may bless their efforts with success.

Prosperity

Reports have been coming down to the people from those who are in a position to know that never in the history of the country has there been such prosperity and so high a standard of living as that of 1955.

Assurances are given constantly that the state of prosperity is not an artificial condition, one that will collapse shortly into the tragedy of depression. It is a normal state of affairs. And that is the way it is going to be from now on. In fact the prosperity probably will increase, according to the experts.

We are not experts in these matters. Therefore we cannot say whether the real experts are being over-optimistic or not. It is quite possible that we are entering a period of prolonged good times that will give to man what is his due as the image of God and the temple of the Holy Ghost. We pray so.

Prosperity carries with it great danger for all the members of the human race. The more man has upon this earth, the more he is inclined to believe that heaven is upon this earth and to forget that heaven comes only after life on earth is over, and that he will be given heaven only if he can honestly say that he did not allow himself to become too attached to material things while he was still on earth.

It is by far more difficult to be detached from material things when one has a superabundance of material things than it is when one has very few material things. It is more difficult for a prosperous man to go to heaven than it is for a poor man, or for a man who is not abjectly poor but who is just able to make his livelihood and that of his family with very little to spare.

A warning, therefore, is in order.

The better one's economic condition becomes as a result of an advance in prosperity and the standard of living, the more should one cling to the practices of religion. Holy Communion should be received with great frequency — every day if that is possible; the more should one pray; the more should

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one try to practice the detachment of Christ. Only thus can the danger be avoided.

Christians do not want to hear the words fall from the lips of Our Lord after they die, "You have received your reward," meaning that the reward for the little acts of kindness and so forth that were done has already been given in the form of material prosperity, but that now the time has come for punishment because of an excessive attachment to material things during life.

Manners At Mass

This paragraph might just as well have been headed Politeness in the Pew or Courtesy at Common Prayer. The point it wishes to make is that Catholics ought to examine themselves from time to time in these matters and see if they are falling short of what common decency requires.

It is unfortunately true that people can operate by a double standard in this field. They would not, for example, think of littering up the floor of their homes with scraps of paper and discarded Kleenex. Yet you need only make a casual inspection of the average parish church after the Sunday Masses to reach the conclusion that these same people have no qualms about littering up their place of worship.

This is only one example of impoliteness. *Information* monthly lists a number of others. People who have left their manners at home when they come to Mass betray the fact in these ways:

By being late for Mass.

By genuflecting carelessly.

By leaving Mass unnecessarily before its end.

By sneaking out during the announcements and sermon.

By reading a prayer-book or anything else during the sermon.

By coughing, conversing, or checking one's watch endlessly during the sermon and the announcements.

By refusing to move to the inside of the pew.

By twirling, untangling or playing with one's rosary.

By creating a stampede at Communion time.

By making the Stations during Mass.

There are others that could be mentioned, but the average pastor will, we feel sure, heartily concur that if his people made an effort to avoid these acts of impoliteness, there would be much greater dignity and decorum in the offering up to God of the supreme act of worship.

The Spoils of Fame and Fortune

We herewith give the program that it is fashionable for some people to follow if they are suddenly plummeted into the big money in the movies or in television.

First of all, they give up their old wife (old in the sense of original). Old wives and new fame do not seem to go together. There is a separation. Eventually there is often a divorce.

Then they give up their faith if they are Catholics. They retain a gentlemanly attitude toward priests. They give generously to the orphanages run by sisters. But they do not have very much time any longer for attending Mass on Sundays, and they have no time for the reception of the sacraments of confession and Communion.

If a good friend in the entertainment world asks them to stand up for him at his wedding, they do so even though the wedding takes place in a synagogue or a Protestant church; and even though the one getting married

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may have been married a dozen times before. They do not worry about such incidentals now that they are making three million dollars a year.

Then they often get married again. That is, they try to get married again. They really cannot get married validly because their first wife or husband is still living. But there is a great lot of publicity about the second marriage. It is almost as though Christ never said that anyone who puts aside his wife and marries another commits adultery.

After this, they live for a while. They have a few nervous breakdowns trying to keep at the top. They must earn their three million dollars a year. They drink too much. They smoke too much. They work too much. They worry too much.

And then they die. What happens after that is the business of God. All we know is that God is just. It is justice that operates after death. It is mercy that operates before death. But mercy does not have very much chance if a man does not cooperate.

Babies In Church

Faithful readers of THE LIGUORIAN (bless them!) will readily call to mind the exchange of thought pro and con that was called forth by a mention of crying-rooms in church some months ago. Some were for them, and some vehemently against them, contending that mothers and their babies belong in church, not hermetically sealed off from it.

Without pretending to put an end to the controversy, we hereby make mention of yet another solution to the problem. Some parishes, it seems, are successfully making use of a system of church baby-sitting. An article in *The*

Grail by Bernice Hayes describes the plan as it has been developed in St. Patrick's parish, Dubuque, Iowa.

The baby-sitting chore is handled here by the parish teen-age club, consisting of 50 boys and girls who have completed the eighth grade. A committee is appointed for each week of the month to handle the appointments and details, and at least five boys and girls (more if needed) must baby-sit each Sunday during the 8:30, 9:30 and 10:30 o'clock Masses. The schedule is arranged so that no teen-ager has to sacrifice more than one Sunday a month.

The parish has a large gymnasium and auditorium, which is ideal for the purpose. There is room to walk the children around, and there are a few basketballs for the toddlers, and appropriate toys for the babies-in-arms help to keep them pacified during the 45 minutes of Mass.

According to the teen-agers, the parents like the arrangement very much, and are glad to make use of it. Incidentally, the parish project is absolutely free to parents, with no tips allowed. The youngsters are proud to be able to render this service as a means of practicing the virtues of charity and zeal.

If parents have the secret of keeping their little ones quiet (generally speaking) during Mass, by all means let them bring them. But if there is imminent danger of continual uproar, fathers and mothers might well explore the possibility of a baby-sitting arrangement such as has been described.

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We had fewer wrecks in the horse and buggy days because the driver did not depend entirely on his own intelligence.

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EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

Selected and Edited by John P. Schaefer

THE PRACTICE OF THE LOVE OF JESUS CHRIST—(Cont.)

CHAP. XIII: WHY TEMPTATIONS?

The pains of poverty, sickness, dishonor and persecution frequently afflict men with almost unbearable and excruciating torture. But that which most afflicts souls that love God is the mental torment of temptations and desolations of spirit. While a soul enjoys the loving presence of God she does not grieve at all the afflictions and ignominies and outrages which may be poured upon her by men. She is rather comforted by them, for they afford her an opportunity of revealing her love for God. They serve but to enkindle her love more and more.

But when a soul finds herself solicited by temptations, when she fears that she may be induced to forfeit divine grace, when in an hour of desolation of spirit she fears that she may already have suffered its loss — these are torments too cruel to bear for one who loves Jesus Christ with all her heart! That same love, however, will supply her with strength to endure all patiently, and to pursue the way of perfection on which she has entered. Souls can make great progress by means of these trials, for God is pleased to send them that they might prove their love.

Temptations are, by far, the most grievous trials which can afflict a soul that loves Jesus Christ. All other trials

the soul accepts with resignation, for they are calculated to bind her closer to God in a more perfect union with Him. But temptations to commit sin would but drive the soul to separation from Jesus Christ. It is for this reason that they are the most unbearable of all afflictions.

When we examine the reason for temptations we must always understand that no temptation to evil can ever come from God. They can arise only from the devil or from our own corrupt inclinations. "For God is not a tempter of evils, and He tempteth no man." — James 1/13. But God does at times permit even His most cherished souls to be the most grievously tempted. Why are souls afflicted with temptations? The reasons are often easy to understand, but difficult to act on. Therefore, let us meditate upon them for a moment.

God permits temptations, first of all, that from them the soul may better learn the lesson of her own weakness and the need she has of the divine assistance. While being favored with heavenly consolations the soul may feel that she is able to overcome any assault of the enemy, that she is able to undertake anything for the glory of God. But when she is strongly tempted,

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when she is reeling on the edge of the precipice, just ready to fall, then it is that she receives a deeper insight into her own misery and her inability to resist, if God does not come to her assistance.

Such was St. Paul's experience. He tells us that God allowed him to be tormented with a temptation to sensual pleasure that he might be kept humble after the revelations with which God had favored him. "And lest the greatness of the revelations should exalt me, there was given me a sting of the flesh, an angel of Satan to buffet me." — 2 Cor. 12/7.

A second reason for God's permission of temptations is this: that He might detach us more thoroughly from this life, and enkindle in us the desire to go and behold Him in heaven. Many souls, therefore, who find themselves attacked day and night by so many enemies, at length conceive a loathing for life. They long for the moment when they will be set free. They would willingly wing their way to God. But as long as they live upon this earth they are bound down by ties which detain them here below. They are continually assailed by temptations. These ties are broken only by death. And so it is that souls that love God sigh for death, for death alone can deliver them from all danger of losing Him.

Another reason why God permits temptations is that we might enrich ourselves more with merits. It was said to Tobias: "And because thou wast acceptable to God, it was necessary that temptations should prove thee." Tob. 12/13. A soul, therefore, need not think that she is despised by God, because she is tempted. Rather the contrary. She should accept temptation as a motive of hope that God loves her.

It is a device of the devil which leads some souls to imagine that temptations are sins, contaminating the soul. It is not bad thoughts which make us lose God, but consenting to them. The filthy suggestions of the devil may be ever so violent; improper imaginations overloading our minds, may be ever so lively, but they cannot cast the slightest stain on our souls, provided we do not consent to them. On the contrary, they make the soul purer, stronger, and dearer to Almighty God. St. Bernard says that every time we overcome a temptation we win a fresh crown in heaven. "As often as we conquer, so often are we crowned." An angel once appeared to a Cistercian monk, placing a crown into his hands, and commanded him to carry it to one of his fellow-religious as a reward for the temptation he had recently overcome.

If evil thoughts do not disappear immediately from our minds, but continue obstinately to persecute us, we should not allow ourselves to become disturbed. It is enough that we detest them, that we do our best to banish them. For St. Paul assures us: "God is faithful, Who will not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it." — 1 Cor. 10/13.

Far from losing anything, therefore, by temptations, the soul derives great profit from them. It is for this reason that God so frequently allows the souls dearest to Him to undergo the severest temptations. It is that they turn them into a source of greater merit on earth, and of greater glory in heaven. Stagnant water soon becomes putrid. So also a soul left at ease, without any struggle or temptation, stands in great

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danger of perishing from a high opinion of her own merit.

Such a soul may imagine herself to have already attained perfection, and, therefore, be without fear. She may take few pains to recommend herself to God and to secure her salvation. But when tormented by temptations, she beholds herself rushing headlong into sin. Then she has recourse to God. Then she has recourse to the divine Mother and renews her resolution rather to die than to commit sin. She humbles herself and casts herself into the arms of the divine mercy. In this manner, as experience shows us, does the soul acquire fresh strength and arrive at closer union with God.

These thoughts, however, should not induce us to seek after temptations. The contrary is true. We must pray to God to deliver us from temptations, especially from such as would more easily overcome us. This is the object of the petition of the Our Father: "Lead us not into temptation."

When, with God's permission, however, we are beset with temptations, we must rely wholly on Jesus Christ. No matter how foul the thoughts or imaginations we should not allow ourselves to become alarmed or discouraged. On His part Our Lord will not fail to give us the strength to resist. St. Augustine says: "Throw thyself on Him, and fear not. He will not withdraw to let thee fall."



IF YOU CHANGE YOUR ADDRESS

Please notify us promptly of your change of address, giving both your old and new address. It makes it easy for our office if you cut your stenciled address from the rear cover of one of your issues of *The Liguorian* and send it in when asking for a change of address. Notify us by the tenth of the month if your copy for that month has not been delivered.

LIGUORIAN BINDERS

We have had hard-cover binders made to order for holding 12 copies of *THE LIGUORIAN* in a single volume. Anyone can insert the issues in the binder. Those who preserve their copies of *THE LIGUORIAN* for reference will find the binders very handy, with the index always at the end of the December issue. Order binders from the *Liguorian*, Liguori, Mo., at \$2.50 each.





CATHOLIC AUTHOR OF THE MONTH

Donald C. Sharkey, 1912-

Children's Books

I. Life:

Donald C. Sharkey, the son of Doctor Bryan and Gertrude (O'Donnell) Sharkey was born in Middletown, Ohio, on August 31st, 1912. His early education was received at Holy Trinity Grammar School of Middletown, Catholic High School of Hamilton and the Public High School of Middletown. After graduating from High School, Don entered the University of Dayton and received his A.B. degree in 1934 and also a teaching certificate. His first work was on the local newspaper but after a few months he had the opportunity of a job with the Pflaum Publishing Company, publishers of periodicals for young Catholics. Hired on a temporary basis as a compiler of an index, Sharkey remained with the company for fifteen years. He completed the necessary work for his Master's degree which was awarded him by his Alma Mater, the University of Dayton. In 1939, he married Martha L. Shea whom he met at Pflaum's Publishing Company. Three boys and one girl have been born of their marriage. Over the years Sharkey realized that he was more interested in writing than in editing, and he left Pflaum's to begin a series of history books for W. H. Sadlier and Co. Don Sharkey is a member of the Gallery of Living Catholic Authors and associate editor of several Catholic magazines.

II. Writings:

From the days of the English composition assignments in grade school days, Don Sharkey has always been interested in writing, editing, printing and selling of several papers.

His work with youth publications quickly brought him into the juvenile field of letters. *The Lost Prince* and *Nicholas, The Boy King* were the first two juveniles from the pen of Sharkey. After *Bernadette* was inspired by reading Werfel's, *The Song of Bernadette*. *The Message of Fatima*, *Mary's Message*, *The Woman Shall Conquer* and *Mary Speaks to Us* are books written to show the need of the Blessed Mother in the modern world.

III. The Book:

When he was editor at Pflaum's the girl who was to become his wife suggested a series of articles on the Vatican. These articles appeared in *The Young Catholic Messenger* and later formed the basis of Sharkey's most popular book, *White Smoke Over the Vatican*. Although the title implies a book about the election of a Pope the contents contain a well rounded story of life at the Vatican. This book is intended primarily for the young but all can read it with interest and profit.

MARCH BOOK REVIEWS

THE LIFE OF CHRIST

Jesus, Son of David. By Mother Mary Eleanore, S.H.C.J. 224 pp. Milwaukee, Wis.: Bruce Publishing Co. \$3.25.

New Testament Stories. By Rev. C. C. Martindale, S.J. 140 pp. St. Louis, Mo.: B. Herder Co. \$2.25.

Jesus, Son of David is a fictionalized life of Christ by Mother Mary Eleanore, who is also the author of two well known books of poetry. Based upon the Gospel narrative with some imaginary details sketched into the text, this biography will make the figures of Christ and His Mother come to life. A very easy-to-read book that will instruct in the life of Christ and above all vitalize the personality of Christ. Initial drawings at the beginning of each chapter help to set the theme of the chapter.

New Testament Stories, by the famed English Jesuit, Father Martindale, is a series of incidents from the New Testament for children. The stories are faithful to the Gospel text and yet presented in a manner that will interest children. A good book for the parent or teacher.

THREE NOVELS

Father Malachy's Miracle. By Bruce Marshall. 189 pp. \$.65. paper cover.

Brother Petroc's Return. By S.M.C. 160 pp. \$.50. paper cover.

A Watch in the Night. By Helen C. White. \$.95. paper cover.

(All are Image books, published by Doubleday.)

These three novels are reprints of popular Catholic novels.

Father Malachy's Miracle, by the talented Bruce Marshall, is an excellent satirical novel against the irreligion of our day.

The miracle that caused quite a stir was the sudden removal of the dance hall, Garden of Eden, to a barren rock. A well told story.

Brother Petroc's Return, which has undergone eight printings since it was first published in 1937, is the narrative of a dead monk who returns to modern England after 400 years. An exciting and interesting tale.

A Watch in the Night, by Helen C. White, is a classic work of fiction about the middle ages and early Franciscan life. Well received by even the secular press when it was first published, fourteen printings ago, in 1933. Miss White is one of the best Catholic novelists of our day.

THE ELIZABETHAN PERSECUTIONS

The Autobiography of a Hunted Priest. By Rev. John Gerard, S.J. Translated by Philip Caraman, S.J. 318 pp. Garden City, N.Y.: Image Books. \$.85. paper cover.

Graham Greene writes the introduction to this personal account of an English Jesuit priest in the days of the Elizabethan persecutions. He comments that the story will not only give a picture of the past but also a glimpse of the present persecution raging behind the Iron and Bamboo Curtains. Father John Gerard was one of the brave priests who returned to England from the continent in an effort to save England for the old faith. Like most of his confreres he was arrested and tortured, but unlike so many others he escaped from the Tower of London and did not die as a martyr. In very simple prose he tells of the heroic deeds performed by others and dismisses as nothing his own

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ministrations and suffering for his people. A very interesting book.

PHILOSOPHY

The Perennial Order. By Martin Versfeld. 247 pp. Staten Island, N.Y.: Society of St. Paul. \$3.00.

Doctor Martin Versfeld, lecturer in philosophy at the University of Cape Town, South Africa, and convert to the Catholic Church, outlines his philosophy in the book, *The Perennial Order*. The six sections of the book consider: *Metaphysics, Philosophy of Science, Philosophy of Morals, Philosophy of History, Philosophy of Art and Philosophy of Culture*. This book is of interest and value to the professional philosopher as well as the reader who wishes to do some serious thinking on basic problems. The treatment although deep is not too heavy for the person who wishes to profit from the book.

CARDINAL GASQUET

Religio Religiosi. By Aidan Cardinal Gasquet, O.S.B. 120 pp. St. Meinrad, Ind.: Grail publications \$2.50.

The English Benedictine, Cardinal Gasquet, wrote this simple book during the first world war as a positive presentation of his philosophy of life as a Christian and as a religious. Beginning with the most fundamental truths about God and self the author explains his own personal viewpoint as a religious. A very clear and forcible outline that will help both the Catholic and non-Catholic in the better understanding of what religious life means.

SUNDAY SERMONS

Sunday Sermon Outlines. By Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D. 324 pp. New York, N.Y.: Frederick Pustet Co. \$6.00.

The well known professor and preacher, as well as conductor of the column, "Problems of Professional People," in THE LIGUORIAN, has prepared a series of *Sunday Sermon Outlines*. These outlines have the

benefit of practical testing by the priests of the archdiocese of Washington and have proved a great help to the priests and the people. There are five series of annual sermons: *The Apostles Creed, The Moral Law, the Sacraments, the Sunday Gospels and The Holy Eucharist*. The five hundred word texts can serve as a framework for an instructive sermon. An excellent book for the priest and even for the layman who desires to increase his knowledge.

FOR RELIGIOUS

Proceedings of the 1954 Sisters' Institute of Spirituality. Vol. II. Edited by A. Leonard Collins, C.S.C. 275 pp. Notre Dame, Ind.: University of Notre Dame Press. \$3.00.

The second Institute of Spirituality for superiors and novice mistresses was held at Notre Dame during August of 1954. This book records the lectures as well as the workshop periods that complemented the lectures. The opening address is by Valerio Cardinal Valeri, the Prefect of the Sacred Congregation of Religious who honored the Institute with his presence. Six different religious priests from five different orders and congregations were the featured lecturers. Father Paul Philippe, O.P. conducted a series on the *Formation of Novices and the Government of the Communities*. Under the general heading of *Psychological Problems in the Religious Life* the well known Father Gerald Kelly, S.J. discussed *Manifestation of Conscience, Counselling, Scrupulosity, Emotional Immaturity, Sexual Poise in Religious Life and Particular Psychological Problems*. The *Vow of Obedience* was the subject matter of the talks of Father Charles Corcoran, C.S.C.; *The Adaptation of Religious Life to Modern Conditions* was the topic treated by Father A. Ple, O.P.; *The Canon Law in Poverty* was outlined by Father Albert Riesner, C.S.S.R. The last series of lectures was given by Father Gabriel Diefenbach, O.F.M. Cap. on *The Life of Prayer*.

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The topics discussed are basic ones of religious life. But this is not just another book on the subject. It is a direct response to directives of the Holy See for just such conferences on the religious life in the modern world and the treatment given is wholesomely modern and practical. The age-old asceticism and spiritual principles are made applicable to the sister living in the twentieth century. Although this book contains the printed lectures that were delivered to superiors of religious women, they can be read with great profit by the religious women themselves as well as by the superiors and subjects of orders and congregations of men. A must book for religious libraries!

CARYLL HOUSELANDER

A Rocking-Horse Catholic. By Caryll Houselander. 148 pp. New York, N.Y.: Sheed and Ward. \$2.50.

The author rightly calls herself not a "cradle Catholic" but a *Rocking-Horse Catholic*, as she was received into the Church not soon after birth but in her sixth year. In an earlier book, Miss Houselander gave a glimpse of the story of her life as a Catholic, but in the present volume, published soon before her death, she explains her childhood and her faith. By her own admission her life was a stormy one, marred by psychosomatic illnesses, lack of formal education, a broken home and doubts and struggles against the Church. It was two big spiritual truths that were to keep her in the Church and transform her vision as a Catholic: the comfort received from the presence of Christ in the Blessed Sacrament and His omnipresence in the members of His Mystical Body. These two convictions made Caryll Houselander one of the most powerful spiritual writers of our time. (She died in 1954 at the age of fifty-three.) A long prose-poem written shortly before her death and appended to the book gives an insight into the awareness of the Mystical Body that dominates her life and her books.

A Rocking-Horse Catholic is a good introduction to the personality of Caryll Houselander who wrote with a profound knowledge and a burning love of Christ in man in all of her books: *The Comforting of Christ*, *The Dry Wood*, *Guilt*, *The Passion of the Infant Christ*, *The Reed of God* and *The Way of the Cross*.

FOR CHILDREN

Stories from the Life of Jesus. By April Oursler Armstrong. 256 pp. Garden City, N.Y.: Garden City Books. \$2.95.

St. Francis of the Seven Seas. By Albert J. Nevino, M.M. 184 pp. New York, N.Y.: Farrar, Straus, Cudahy. \$1.95.

Little Birds and Lilies. By Mary Louise Callahan. 90 pp. Emmitsburg, Md.: Mother Seton Guild Press. \$1.50.

The late Fulton Oursler and his daughter April Oursler Armstrong had planned to adapt for children the popular, "The Greatest Story Ever Told," but death claimed Fulton Oursler before the book was finished. The book was done by his daughter and named "*Stories from the Life of Jesus*." In a simple style, suitable for school children, she tells the story of Christ, featuring especially the episodes in which children figure. The large illustrations add to the appeal and value of this book. Fulton Oursler would be proud of his daughter for the work she has done for children.

Vision books are a new series of accurate, action-filled biographies, designed to acquaint youngsters from nine to fifteen with the lives of great Catholic saints, martyrs and lay leaders. An addition to the Vision books is *St. Francis of the Seven Seas*, the story of St. Francis Xavier. Youngsters will enjoy the exciting life of the great missionary. Best wishes for success to Vision Books!

Little Birds and Lilies is a brief sketch of the life of Mother Seton. The author, the archivist of the Mother Seton Guild, has presented a simple and fast moving narrative. The choice of title seems very unfortunate.

BEST SELLERS

A Moral Evaluation of Current Books, Published at the University of Scranton, Pa.

I. Suitable for general reading:

Up Home—*Kennelly*
 Dennis the Menace Rides Again—*Ketcham*
 Hazel Rides Again—*Key*
 The Empty Room—*McCrossen*
 Enemies Are Human—*Pabel*
 Characters—*Price*
 Portrait of Patton—*Semmes*
 Esther—*Weinreb*
 John Goffe's Legacy—*Woodbury*
 Strictly for Laughs—*Adams*
 Shad Run—*Breslin*
 Sealed Unto the Day—*Brunini*
 Songbook—*Burrows*
 The Screaming Rabbit—*Carmichael*
 Roxana—*Castle*
 The Answer is God—*Davis*
 My Life for My Sheep—*Duggan*
 Innocent Bystander—*Frost*
 Lord of the Flies—*Golden*
 Doctor at Dienbienphu—*Grauwin*
 Inside Africa—*Gunther*
 Midpoint—*Holt*
 Catholic-Protestant Conflicts—*Kane*
 Cycle for Mother Cabrini—*Logan*
 Me and Kit—*McClintic*
 Slow Dies the Thunder—*Miller*
 Moonflower Murder—*Nichols*
 Colors of Memory—*Reavey*
 Dog Days—*Santee*
 They Wait in Darkness—*Shepherd*
 Conceived in Liberty—*Smelser & Kirwin*
 The Family of Man—*Steichen*
 Amberwell—*Stevenson*
 Farewell to Valley Forge—*Taylor*

II. Suitable only for adults:

A. Because of advanced style and contents:
 Partisans—*Matthiessen*
 Red Sky at Midnight—*Mirvish*
 Journey of the Flame—*Nordhoff*
 The Bishop's Bonfire—*O'Casey*

Piece of Luck—*Patton*
 Great True Adventure—*Thomas*
 Journey Through Dread—*Ussher*
 The Adolescent Years—*Wattenberg*
 United Nations: Planned Tyranny—*Watts*
 Broken Shield—*Benson*
 Auntie Mame—*Dennis*
 First Train to Babylon—*Ehrlich*
 Case of the Nervous Accomplice—*Gardner*
 The Lost Eagles—*Graves*
 Murder at the Flea Club—*Head*
 The Pit and the Century Plant—*Hill*
 Winter Harvest—*Lofts*
 Poet in New York—*Lorca*
 Blade of Honor—*Pugh*
 Man With Two Wives—*Quentin*
 Thackeray—*Ray*
 The Fabulous Train—*Wakeman*

B. Because of immoral incidents which do not, however invalidate the book as a whole:

The Long Chance—*Mark*
 The Shiralee—*Niland*
 The Savage City—*Paradise*
 Money, Money, Money—*Wagoner*
 Fourteen for Tonight—*Allen*
 Sinners and Shrouds—*Latimer*
 The Silver Leopard—*Mason*
 The Age of the Tail—*Smith*

III. Permissible for the discriminating reader:

Confessions of Felix Krull—*Mann*
 The Boy in Blue—*Stirling*

IV. Not recommended to any reader:

Sex in Christianity & Psychoanalysis—*Cole*
 The Deer Park—*Mailer*



Lucid Intervals

"I have nothing but praise for our new parish priest," said the well-dressed citizen.

"So I have observed," said the church collector.

Salesman: "This car will go 180 miles an hour and stop on a dime."

Buyer: "What happens after that?"

Salesman: "A little putty knife comes out and scrapes you off the windshield."

A Britisher during the war bought a week's ration of meat, which was so small that he was able to wrap it in his subway ticket. When he reached home after the ride in the underground, he unwrapped the ticket — and the meat was gone.

"Howd you lose the meat?" asked his wife.

"I forgot that the ticket was punched," he replied.

Mrs. McGillicuddy walked into the butcher shop and said:

"I'd like to have six and seven-eighths pounds of rump."

The butcher thought it was a rather unusual request but maybe Mrs. M. had a special recipe . . . so he brought the meat out of the icebox and placed it on the cutting block. He made a wild stab and cut off a piece that weighed six and a half pounds. It wouldn't do. So again he measured carefully, made a stab, and it came out six and three-quarter pounds. She couldn't use it. Finally, after several attempts, he got a piece of meat that weighed exactly six and seven-eighths pounds. Relieved, he said:

"Well, Mrs. McGillicuddy, will you take it with you or shall I send it up?"

To which Mrs. M. answered:

"Who wants it? I'm dieting and that's how much I lost so far. I wanted to see how it looks in one lump."

Asked if a year of college had made any difference in his eldest son, an American farmer replied:

"Well, he's still a good hand with the plow, but I notice his language has changed some. It used to be, 'Whoa, Becky! Haw! Git up!' Now when he comes to the end of a row, he says, 'Halt, Rebecca! Pivot and proceed!'"

A motorist on a cross-country trip stopped for the night at a strange hotel. The face of the hotel clerk seemed familiar to him and the traveler wondered if they might have met previously.

"I'm almost certain I've run across your face some time," he remarked.

The clerk shook his head.

"No, sir," he replied sadly, "It's always been like this."

A teaching sister had arranged a little pageant in her catechism class, in which the children were to dramatize certain scenes from the life of Christ.

One little boy was appointed to take the part of Christ speaking the consoling words to His disciples:

"Fear not, it is I."

Alas, stage-fright seized the youngster and, as his knees knocked together, he mumbled:

"Don't be scared. There ain't nobody here but me."

Telegram: "Can't come to dinner. Wash-out on line."

Reply: "Informal affair. Wear anything."

Amongst Ourselves

The Redemptorist Fathers of the St. Louis, Missouri, Province recently received their triennial appointments from their Superior General in Rome.

One of the names on the list of appointments received was that of Father Donald F. Miller, C.S.S.R., who was designated as consultant or adviser of the newly appointed Provincial of the St. Louis Province, the Very Rev. John N. McCormick, C.S.S.R.

When he assumed his new office, Father Donald Miller was relieved of his duties as editor of *THE LIGUORIAN*. As editor of this magazine Father Miller established a long and distinguished record of service. A few statistics will make this evident.

THE LIGUORIAN has been in circulation as a Catholic magazine for more than 42 years. For more than half the life of *THE LIGUORIAN* Father Miller has been its editor. He was appointed as editor in May, 1932, and when he left this position just recently, he had completed almost 24 years of service.

It was Father Miller, mainly, who for many years hoped for and prudently and patiently worked for the establishment of a Redemptorist publication center where the Redemptorist missionary activity of preaching could be broadened out tremendously by the work of writing and publishing solid and instructive Catholic reading. In October, 1947, Father Miller saw his hopes fulfilled and his work blessed by the establishment of the Liguori Mission House, at Liguori, Missouri, near St. Louis.

At Liguori Father Miller and the pioneer group of Redemptorists associated with him in the work of writing and publishing began in a rather modest manner and in the midst of what may be called limiting circumstances to carry on the apostolate which has been richly blessed by God and which has grown to unexpected magnitude.

Under Father Miller's guidance the present policy of *THE LIGUORIAN*, as well as the other publications of Liguori, was developed and established. This policy or purpose is expressed in the Scriptural words which can be read in large letters on a wall of the publications building at Liguori: "You shall know the truth, and the truth shall make you free." It is also in accordance with this established policy of Liguori that not one of the thirty million pieces of Catholic reading which will be sent out from Liguori during 1956 will carry any commercial advertising or fund-raising or begging appeals or requests for support of purely Redemptorist causes. The work of the Redemptorists at Liguori is now, and we hope that it always will be, an apostolate of instruction, guidance, encouragement and inspiration for all men, women and children throughout the world, for Catholics as well as for the millions who are not members of the Catholic Church.

Father Donald Miller, even though he is no longer editor will continue to write for *THE LIGUORIAN*, and the thousands of readers who have been helped or guided or informed or inspired by his writings are assured that they will find many articles by *Donald F. Miller, C.S.S.R.* in *THE LIGUORIAN* month after month.

The Redemptorist Fathers are confident that the readers of *THE LIGUORIAN* join them in saying to Father Miller, "Thank you, Father, for all the good work you have done during the long years as editor of *THE LIGUORIAN*! May God bless you abundantly, and may He grant you many years of active life to carry on your work of *preaching* as a missionary and of *writing* as a missionary. May God in His Goodness be your best reward!"

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